

UNIVERSIDAD LOYOLA ANDALUCÍA



**TESIS DOCTORAL
DOCTORAL DISSERTATION**

**AN IN-DEPTH STUDY OF EMPLOYEES' WORK
ENGAGEMENT. THEORETICAL AND PRACTICAL
IMPLICATIONS FOR THE GOVERNANCE OF
RELIGIOUS ORGANISATIONS**

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- Mención de Doctorado Internacional.

Córdoba, 2021

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Tesis defendida en Córdoba 2021

DOCTORADO EN CIENCIAS DE LOS DATOS

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ARTICLES AND CONTRIBUTIONS OF THE DOCTORAL STUDENT

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INDEXES

CONTENT INDEX

ACKNOWLEDGEMENTS	1
AGRADECIMIENTOS.....	2
ARTICLES AND CONTRIBUTIONS OF THE DOCTORAL STUDENT	3
INDEXES	5
CONTENT INDEX	7
TABLES AND FIGURES INDEX	11
TABLES INDEX	13
FIGURES INDEX	15
ABSTRACT	17
RESUMEN	21
CHAPTER 1.....	25
1. INTRODUCTION, SAMPLE OVERVIEW, OBJECTIVES AND STRUCTURE	27
1.1. GENERAL INTRODUCTION	27
1.2. RELEVANCE AND JUSTIFICATION OF THE DOCTORAL DISSERTATION ON RELIGIOUS ORGANISATIONS.....	28
1.3. OBJECTIVES OF THIS DOCTORAL DISSERTATION	35
1.4. STRUCTURE.....	38
CHAPTER 2	41
2. RELIGIOUS ORGANISATIONS	43
2.1. INTRODUCTION	43
2.2. RELIGIOUS ORGANISATIONS' GOVERNANCE	49
2.3. CATHOLIC RELIGIOUS ORGANISATIONS IN SPAIN	51
CHAPTER 3	55
3. THEORETICAL FOUNDATIONS OF THE VARIABLES OBJECT OF STUDY	57
3.1. INTRODUCTION	57
3.2. WORK ENGAGEMENT	57
3.2.1. Concept's definition	57
3.2.2. Concept's origin.....	58
3.2.3. Theories	58
3.2.4. Measures	59
3.2.5. Related variables	60
3.3. HUMAN VALUES	61
3.3.1. Concept's definition	61
3.3.2. Concept's origin.....	62
3.3.3. Theories	62
3.3.4. Measures	63

3.3.5.	Related variables	64
3.4.	SERVANT LEADERSHIP	65
3.4.1.	Concept's definition	65
3.4.2.	Concept's origin.....	66
3.4.3.	Theories.....	67
3.4.4.	Measures	68
3.4.5.	Related variables	69
3.5.	AUTHENTICITY AT WORK.....	70
3.5.1.	Concept's definition	70
3.5.2.	Concept's origin.....	70
3.5.3.	Theories.....	71
3.5.4.	Measures	72
3.5.5.	Related Variables.....	72
3.6.	SPIRITUALITY AT WORK	73
3.6.1.	Concept's definition	73
3.6.2.	Concept's origin.....	74
3.6.3.	Theories.....	75
3.6.4.	Measures	75
3.6.5.	Related Variables.....	76
CHAPTER 4.....		77
4.	HUMAN VALUES AND WORK ENGAGEMENT: THE MEDIATING ROLE OF AUTHENTICITY AMONG WORKERS IN A SPANISH RELIGIOUS ORGANISATION	79
4.1.	INTRODUCTION	79
4.2.	THEORETICAL BACKGROUND AND RESEARCH HYPOTHESES	81
4.2.1.	Human values	81
4.2.2.	Work engagement.....	82
4.2.3.	Authenticity	83
4.2.4.	Direct relationship between human values and work engagement	84
4.2.5.	Assessing the mediation role of authenticity (indirect relationship between human values and work engagement)	85
4.3.	METHODOLOGY.....	90
4.3.1.	Sample and data collection	90
4.3.2.	Measurements	91
4.3.3.	Data analysis.....	92
4.4.	RESULTS.....	93
4.4.1.	Descriptive statistics.....	93
4.4.2.	Common method bias	96
4.4.3.	PLS models.....	96

4.5.	DISCUSSION	105
4.6.	CONCLUSION	109
4.7.	LIMITATIONS AND FUTURE RESEARCH LINES.....	110
CHAPTER 5		113
5.	DEVELOPMENT AND VALIDATION OF A SPANISH SHORT SERVANT LEADERSHIP SURVEY (SSLS6-3F) AMONG SPANISH WORKERS IN RELIGIOUS NON-PROFIT ORGANISATIONS.....	115
5.1.	INTRODUCTION	115
5.2.	THEORETICAL FRAMEWORK.....	118
5.2.1.	Servant leadership theory	118
5.2.2.	Servant leadership scale	120
5.3.	METHOD	121
5.3.1.	Sample and data collection	121
5.3.2.	Measures	122
5.3.3.	Data analysis.....	123
5.4.	RESULTS	124
5.4.1.	Adequacy of the data and internal consistency of the SSLS7	124
5.4.2.	Exploratory factor analysis (EFA).....	124
5.4.3.	Confirmatory factor analysis (CFA).....	125
5.4.4.	Validity analysis	128
5.5.	DISCUSSION	131
5.6.	CONCLUSION	134
5.7.	LIMITATIONS AND FUTURE RESEARCH DIRECTIONS	134
Appendix A		135
Appendix B		135
CHAPTER 6		137
6.	SERVANT LEADERSHIP IN A SOCIAL RELIGIOUS ORGANISATION: AN ANALYSIS OF WORK ENGAGEMENT, AUTHENTICITY, AND SPIRITUALITY AT WORK	139
6.1.	INTRODUCTION	139
6.2.	THEORETICAL FRAMEWORK AND RESEARCH HYPOTHESES.....	142
6.2.1.	Servant leadership and work engagement	142
6.2.2.	The mediating role of spirituality at work	144
6.2.3.	The mediating role of authenticity at work.....	146
6.3.	METHODOLOGY.....	149
6.3.1.	Participants and data collection	149
6.3.2.	Questionnaires and scales of the variables analysed.....	150
6.3.3.	Data analysis.....	151
6.4.	RESULTS	152
6.4.1.	Descriptive statistics.....	152

6.4.2. Common method bias (CMB)	154
6.4.3. PLS models.....	154
6.5. DISCUSSION	158
6.6. CONCLUSIONS	162
6.7. LIMITATIONS AND FUTURE LINES OF RESEARCH	163
CHAPTER 7	165
7. OVERALL AND SPECIFIC CONCLUSIONS, IMPLICATIONS, LIMITATIONS AND FUTURE LINES OF RESEARCH.....	167
7.1. OVERALL CONCLUSIONS.....	167
7.2. SPECIFIC CONCLUSIONS	168
7.3. THEORETICAL AND PRACTICAL IMPLICATIONS	170
7.4. LIMITATIONS AND FUTURE LINES OF RESEARCH	174
REFERENCES	179
APPENDICES.....	203
APPENDIX A. QUESTIONNAIRES	205
APPENDIX B. ETHICS COMMITTEE APPROVAL	219
APPENDIX C. INTERNATIONAL CONGRESSES RELATED TO THE DOCTORAL DISSERTATION	223
APPENDIX D. OTHER SCIENTIFIC PRODUCTION AND MERITS	233
APPENDIX E. CERTIFICATE OF STAY IN ROME	241
APPENDIX F. PUBLISHED PAPERS	245

TABLES AND FIGURES INDEX

TABLES INDEX

CHAPTER 4

Table 1.Descriptive statistics and inter-correlations for the study dimensions.....	95
Table 2. Full collinearity VIFs.	96
Table 3. Measurement model 1 and reliability and validity.....	97
Table 4. Measurement model 2 and reliability and validity.....	99
Table 5. Structural model.	101
Table 6. PLS prediction assessment.	103

CHAPTER 5

Table 7. Demographic data.	122
Table 8. Correlations between items.	124
Table 9. Factor loadings.....	126
Table 10. Confirmatory factor analysis: goodness of fit statistics.	127
Table 11. Ranges, means, standard deviations, and correlations between variables.	129

CHAPTER 6

Table 12. Descriptive statistics and intercorrelations of the study variables.	153
Table 13. Full collinearity VIFs.....	154
Table 14. Measurement model. Reliability and convergent validity.	155
Table 15. Discriminant validity.	156
Table 16. Structural model.	157
Table 17. Partial least squares prediction assessment.	158

FIGURES INDEX

Figure 1. Research model and working hypotheses.....	90
Figure 2. Confirmatory factor analysis for the SSLS6-3F (n = 455).	127
Figure 3. Research model and hypothesis.....	149

ABSTRACT

Title: AN IN-DEPTH STUDY OF EMPLOYEES' WORK ENGAGEMENT. THEORETICAL AND PRACTICAL IMPLICATIONS FOR THE GOVERNANCE OF RELIGIOUS ORGANISATIONS.

Introduction: Currently, religious organisations constitute an unexplored context that represents a fundamental role of the service sector in areas such as social services, education, and health. These organisations exhibit a series of peculiarities that, in some respects, differentiate them from other entities. They are defined by the services they provide and the particular way they perform them. The transmission of values that prevail in their institutional culture is part of their mission and shapes their operations. These organisations could be desirable to individuals who identify with their foundational values. From this perspective, an essential factor in the governance of these institutions and a pivotal element in the fulfilment of their mission is their employees' identification with their work. Employees may be authentic and live their spirituality at work and engage with the institution's values. In this context, servant leadership is by excellence the leadership in these organisations. Servant leaders care about their workers' benefits, put their needs first, and consider them in decision-making.

Objective: This doctoral dissertation involves an in-depth assessment of employees' work engagement in religious organisations. It based on the theoretical framework of the JD-R (Job Demands-Resources) model and analyses whether the employee engagement is motivated by their intrinsic human values (personal resources), factors of the organisational context (job resources), or a combination of both. Consequently, the first aim is to understand the link between human values and work engagement among employees of religious organisations. The second objective is to analyse the influence of the elements of organisational culture most closely linked to values. Accordingly, employees' experience of authenticity in their work is studied, along with its relationship with the level of work engagement. The third objective is to examine whether there is a direct relationship between the leadership par excellence of these organisations and employees' work engagement. The fourth objective is to study the influence of another element of the organisational culture, the spirituality experienced by employees in the workplace, on the level of engagement in their work activity. To facilitate the third objective, a short servant leadership scale was validated from the follower's perspective in Spanish.

Methodology: The fieldwork was performed by administering anonymous e-mail questionnaires using Google Forms. The sample comprises, on the one hand, 938 workers from a Spanish

Catholic organisation that operates in different areas of the service sector, such as homes for the elderly, homes for orphans, schools, and shelters for the homeless or people with disabilities. On the other hand, it consists of 463 workers from three Spanish Catholic religious organisations in the third sector, consisting of social centres and educational centres, mainly schools. The collected data are treated using the partial least squares (PLS) methodology and SmartPLS 3.2.8, which allows to observe the relationship between different variables (and more specifically, the mediating effects) to test the measurement and structural models statistically, modelling multidimensional constructs, applying the two-stage approach. To validate the servant leadership scale, this dissertation performs exploratory and confirmatory factor analysis.

Results and discussion: This doctoral dissertation addresses three significant research gaps. First, the results confirm the direct and positive relationships between human values, authenticity at work, spirituality at work and work engagement within faith-based organisations while confirming that there is no direct relationship between perceived servant leadership and work engagement. Second, it provides evidence of the influence (mediating role) of authenticity at work, in terms of the relationship both between human values and work engagement and between perceived servant leadership and work engagement, where spirituality at work also plays a mediating role. In this respect, it contributes to developing the JD-R model, demonstrating specific personal and job resources that result in greater work engagement among employees of religious organisations. Third, this doctoral dissertation contributes to scientific knowledge by validating a short scale in Spanish on servant leadership from the follower's perspective, differentiating three dimensions in this concept: openness to change, vision and stewardship.

Conclusion: This doctoral dissertation draws valuable conclusions for both religious organisations in general and their workers and governance bodies in particular. These conclusions could be valid for other types of organisations, too, such as for-profit institutions that have developed a strong culture rooted in values that prioritise the integral growth of the person. This research's main conclusion is that both employees' own values and organisational factors (authenticity at work, spirituality at work, and servant leadership) foster employees' work engagement in faith-based organisations. Concretely, in relation to the first objective, the more self-transcendent and conservationist (or open to change, though with less intensity) the workers of religious organisations are, the more engaged they tend to be in their work. The second objective shows that authenticity, which is an end in itself for religious institutions, foster work engagement and plays a mediating role in intensifying these relationships between human values and

engagement, making authenticity a key variable in these institutions. By applying this strategy of fostering authenticity, employees who are self-transcendent and open to change could be more engaged to their work in particular and with the organisation in general. Concerning the third objective, this dissertation supports the proposition that in the absence of additional organisational conditions, servant leadership may not be practical to foster work engagement, possibly because the worker does not feel connected to the values or form of spirituality embodied by the institution. The fourth objective shows that spirituality at work contributes to work engagement among these employees. In relation to the above discussion and based on the second and fourth objectives, this doctoral dissertation supports the notion that servant leadership influences employees' engagement when they perceive high levels of authenticity and spirituality at work. The above discussion shows that authenticity and spirituality at work are critical for fostering employees' engagement in organisations where characteristic values or a servant leadership strategy prevails. Finally, the servant leadership questionnaire's validation provides the methods and steps for advancing instrument development to assess these variables.

KEYWORDS

Authenticity at Work; Human values; Servant Leadership; Spirituality at Work; Work engagement

RESUMEN

Título: ESTUDIO DEL COMPROMISO LABORAL DE LOS EMPLEADOS. IMPLICACIONES TEÓRICAS Y PRÁCTICAS PARA EL GOBIERNO DE LAS ORGANIZACIONES RELIGIOSAS.

Introducción: Actualmente las organizaciones religiosas constituyen un contexto poco explorado pese a que representan un papel fundamental en el sector servicios, en ámbitos como el social, la educación o la sanidad. Estas organizaciones presentan una serie de peculiaridades que, en algunos aspectos, las diferencian de otras entidades. Son organizaciones que se caracterizan y definen no sólo por los servicios que prestan, sino también por el modo en que lo hacen. Es parte de su misión la transmisión de los valores que priman en su cultura institucional a la vez que desarrollan su actividad. Estas organizaciones pueden resultar muy atractivas para aquellas personas que se sientan identificadas con sus valores fundacionales. Desde esta perspectiva, un factor importante para el gobierno de estas organizaciones, y elemento clave para alcanzar su misión, es que sus empleados se sientan identificados con el trabajo, pudiendo desempeñarlo de modo auténtico y viviendo su espiritualidad en el trabajo, para que, de esta forma, se muestren comprometidos con los valores de la institución. En este contexto, el liderazgo de servicio constituye el liderazgo por excelencia de este tipo de organizaciones, donde los responsables se preocupan por el beneficio de sus trabajadores, anteponen sus necesidades y los tienen en cuenta en la toma de decisiones.

Objetivo: Esta tesis doctoral estudia el compromiso laboral de los empleados en las organizaciones religiosas, y basándose en el marco teórico del modelo JD-R (Job Demands-Resources), analiza si este compromiso está ligado a sus valores humanos intrínsecos (recursos personales), a factores del contexto organizativo (recursos del trabajo), o a una combinación de ambos. En consecuencia, el primer objetivo es estudiar el vínculo entre los valores humanos y el compromiso laboral en los trabajadores de las entidades religiosas. El segundo objetivo consiste en analizar la influencia de los elementos de la cultura organizativa más vinculados a los valores. Para ello, se estudia la autenticidad vivida por el empleado en su trabajo, y su relación con el nivel de compromiso laboral. El tercer objetivo es estudiar si existe una relación directa entre el liderazgo por excelencia de este tipo de organizaciones y el compromiso laboral de los trabajadores. El cuarto objetivo es estudiar la influencia de otro elemento de la cultura organizativa, la espiritualidad vivida por los empleados en su lugar de trabajo, en el nivel de compromiso con la actividad. Para dar respuesta al tercer objetivo, se lleva a cabo la validación de una escala corta de liderazgo de servicio desde el punto de vista del seguidor en español.

Metodología: El trabajo de campo se ha desarrollado administrando por correo electrónico cuestionarios anónimos, realizados a través de Google Forms. La muestra se compone, por una parte, de 938 trabajadores pertenecientes a una organización católica española que opera en diferentes ámbitos del sector servicios como residencias de mayores, hogares para huérfanos, escuelas, refugios para personas sin hogar o para personas con discapacidades, y por otra parte, de 463 trabajadores de tres organizaciones religiosas españolas católicas del tercer sector, compuesta de centros sociales y centros educativos, principalmente colegios. Los datos recogidos se han tratado mediante la metodología PLS (Partial Least Squares), empleando SmartPLS 3.2.8, el cual permite ver la relación existente entre varias variables (y más concretamente los efectos mediadores), para así probar estadísticamente los modelos de medición y estructurales, modelando construcciones multidimensionales, aplicando el enfoque de dos etapas. Para la validación de la escala de liderazgo de servicio se realizó un análisis factorial exploratorio y confirmatorio.

Resultados y discusión: Esta tesis doctoral cubre tres grandes gaps de investigación. En primer lugar, los resultados confirman las relaciones directas y positivas entre los valores humanos, la autenticidad, la espiritualidad en el trabajo y el compromiso laboral, dentro del contexto de las organizaciones religiosas, al mismo tiempo que se confirma que no existe una relación directa entre el liderazgo de servicio percibido y el compromiso. En segundo lugar, proporciona evidencia de la influencia (papel mediador) que ejerce la autenticidad en el trabajo, tanto en la relación entre los valores humanos y el compromiso laboral, como en la relación entre la percepción del liderazgo de servicio y el compromiso laboral, donde también juega un papel mediador la espiritualidad en el trabajo. De esta forma, se contribuye al desarrollo del modelo JD-R, mostrando ciertos recursos personales y del trabajo que se traducen en un mayor compromiso laboral en los trabajadores de organizaciones religiosas. En tercer lugar, esta tesis doctoral contribuye al conocimiento científico con la validación de una escala corta en español del liderazgo de servicio desde el punto de vista del seguidor, diferenciando en este concepto tres dimensiones: apertura al cambio, visión y gestión.

Conclusión: De esta tesis doctoral se obtienen conclusiones muy valiosas tanto para las organizaciones religiosas en general, como para sus trabajadores y órganos de gobiernos en particular. De igual forma, estas conclusiones podrían ser válidas para otro tipo de entidades como aquellas con ánimo de lucro que hayan desarrollado una fuerte cultura enraizada en valores que prioriza el crecimiento integral de la persona. La principal conclusión extraída de esta

investigación es que tanto los propios valores de los trabajadores como diferentes factores de organizativos (la autenticidad, la espiritualidad y el liderazgo de servicio) favorecen el compromiso laboral de los trabajadores de organizaciones religiosas. Concretamente, en relación con el primer objetivo, cuanto más auto-trascendentes y conservadores (o abiertos al cambio, aunque con menos intensidad) son los trabajadores de las organizaciones religiosas, más comprometidos suelen estar con su trabajo. El segundo objetivo permite demostrar que la autenticidad, la cual es un fin en sí misma para las instituciones religiosas, favorece el compromiso laboral y ejerce un papel mediador intensificando dichas relaciones entre los valores humanos y el compromiso, lo que convierte a la autenticidad en una variable clave sobre la que trabajar en este tipo de instituciones. Siguiendo esta estrategia de fomento de la autenticidad, aquellos trabajadores que son auto-trascendentes y abiertos al cambio podrían estar más comprometidos con su trabajo, en particular, y con la organización en su conjunto, de manera general. En relación con el tercer objetivo, esta tesis confirma que, en caso de no darse unas condiciones organizativas adicionales, el liderazgo de servicio podría no resultar efectivo para fomentar el compromiso laboral, posiblemente porque el trabajador no encaje con los valores y la espiritualidad imperantes en la institución. El cuarto objetivo muestra que la espiritualidad en el trabajo fomenta el compromiso laboral en estos trabajadores. En relación con lo anterior, y en base al segundo y cuarto objetivo, esta tesis doctoral soporta que el liderazgo de servicio influye en el compromiso de los trabajadores cuando estos perciben elevados niveles de autenticidad y espiritualidad en su trabajo. Esto demuestra que la autenticidad y la espiritualidad en el trabajo son claves para fomentar el compromiso laboral en los trabajadores de dichas organizaciones, donde priman unos valores característicos o una estrategia de liderazgo de servicio. Por último, la validación del cuestionario del liderazgo de servicio proporciona los métodos y pasos a seguir para avanzar en el desarrollo de instrumentos para evaluar estas variables.

PALABRAS CLAVE

Autenticidad en el trabajo; Compromiso laboral; Espiritualidad en el trabajo; Liderazgo de servicio; Valores humanos

CHAPTER 1

INTRODUCTION, SAMPLE OVERVIEW, OBJECTIVES AND STRUCTURE

1. INTRODUCTION, SAMPLE OVERVIEW, OBJECTIVES AND STRUCTURE

1.1. GENERAL INTRODUCTION

This doctoral dissertation conducts an in-depth assessment of employees' work engagement in religious organisations and determines whether this engagement is fostered by employees' intrinsic human values, contextual factors, or both. Concretely, it studies how human values, perceived servant leadership, authenticity, and spirituality at work influence workers' engagement. Currently, there is considerable evidence of the importance of these variables. Moreover, there is a lack of studies on employees of religious organisations (Askeland et al., 2019; Tracey et al., 2014; Boddie & Cnaan, 2006), where these variables acquire particular relevance due to these institutions' distinct characteristics.

Religious organisations are non-profit institutions that currently play a relevant role in the global economy. They represent a considerable part of the service sector in areas such as education, social services and health and contribute significantly to maintaining the welfare state (Ariza-Montes et al., 2017). They play an essential role economically as well as spiritually, as they exhibit certain characteristics that distinguish them from other organisations. Their mission is to transmit their identity values by providing an essential service (Hinings & Raynard, 2014; Parsons, 1960). Hence, for religious organisations, it is necessary to define specific organisational objectives that enable the achievement of their institutional mission, while distinguishing them from other entities.

In a challenging and changing environment (Micelotta et al., 2017; Hwang & Powell, 2009), these organisations' governance bodies should guarantee fidelity to their charism and viability and sustainability in the long term in a context of fewer religious and greater collaboration among the laity. The above discussion suggests the importance of improving workers' engagement. Moreover, the benefits of work engagement are not limited to the workplace. It can also improve an individual's quality of life and what healthcare calls good social functioning, such as improved family relationships (Rodríguez-Muñoz et al., 2014; Culbertson et al., 2012). Increasingly, employees often seek meaningful work and a fit between their jobs and their lives (Hartung, 2009). Therefore, this doctoral dissertation studies how to encourage employee engagement in religious organisations and whether it is promoted by employees' intrinsic values, contextual

factors, or both. To this end, the dissertation explores the human values, authenticity, and spirituality at work of those employees, as well as how they perceive a servant leadership style, analysing how these constructs increase work engagement. This exploration could emphasise the recruitment process or the management of the work environment.

This doctoral dissertation also contributes to research of the job demands-resources (JD-R) model (Bakker & Demerouti, 2007; Schaufeli & Bakker, 2004). It studies job and personal resources that increase work engagement among workers of religious organisations. Concretely, these personal resources (human values) and job resources (perceived servant leadership, authenticity and spirituality, at work) acquire particular relevance due to the organisational context. To our knowledge, previous literature on the JD-R model has not considered them in terms of resources that increase engagement among employees of faith-based institutions.

1.2. RELEVANCE AND JUSTIFICATION OF THE DOCTORAL DISSERTATION ON RELIGIOUS ORGANISATIONS

Religious organisations embody value-based cultures that seek to promote the person (person-centred cultures) and enact a larger overlap between the personal and professional lives of employees than in other environments (Hinings & Raynard, 2014; Parsons, 1960). Hence, they constitute an appropriate setting to study how the concepts used in modern people management (focused on principles including wellbeing, engagement, or authenticity) relate to one other (Ariza-Montes et al., 2017; Ménard & Brunet, 2011). A distinct characteristic of religious entities is that their purpose relates more to the way they deliver their activity, transmitting their character and charisma, than in the amount of work they perform and the economic surplus they might generate. Therefore, faith-based entities should define concrete organisational objectives that demonstrate the achievement of their institutional mission. Their identity, mission, and values should distinguish them from organisations in other sectors. These pillars are often realised through their style of action, sometimes referred to as "charismatic management" (OHSJD, 2012). These organisations state that it is insufficient to preach their ideals. It is necessary to perform them and assess how these ideals find concrete application in the organisation. These values are a means to fulfil their mission: to improve the situation of the people benefiting from the services they provide and to increase their satisfaction in this way. The overview presented above suggests that finding and retaining workers who share the organisation's prevailing values and mission is a priority for these organisations.

Currently, religious organisations face significant challenges that make it necessary to differentiate themselves from other entities in their field. They have many competitors in the service sector (private and public companies, different non-profit organisations and other religious organisations) and suffer rapid and essential changes in society's lifeways (Sirris, 2019; Hwang & Powell, 2009). They should position themselves competitively in the present and prepare for the future, satisfying all stakeholders. Therefore, charismatic management refers to managing religious values in the organisation and how these values represent an additional commitment to excellence in leadership through continuous improvement and development and adaptation to new needs and circumstances. This entire process must be completed with "charisma", i.e., the "soul" of the institution that characterises religious organisations' mission and is their hallmark. In brief, the achievement of management that can be described as charismatic requires fusing the institutional foundations and the roots of excellence in management (OHSJD, 2012).

For this reason, these organisations now seek instruments to evaluate their charismatic management in the workplace and ways that human resources could align with this purpose. Therefore, identifying employees and volunteers who share the organisation's values could ensure that the service satisfies, in the way it is developed, the entity's values. In other words, if an organisation achieves charismatic management, the principal values of the entity should be the human values that characterise its workers, who, acting authentically in their work, would demonstrate high work engagement. This engagement would allow the organisation to provide services in the particular way that characterises and differentiates religious organisations from other entities. This instrument will serve a double purpose, on the one hand, verifying such management and on the other hand, helping optimise services.

In the context of institutional change, non-profit institutions in general face several additional challenges that increase uncertainty with respect to their management and prospects (Micelotta et al., 2017; Hwang & Powell, 2009). The third sector is highly heterogeneous, with organisations providing different types of services in various forms, sizes, governing bodies, and other ways, ranging from large cooperatives operating under market laws to charitable associations such as cultural societies and social volunteering. The growth of professionalism represents a profound institutional change in management (Hwang & Powell, 2009). In the context of a broad disruption in the external environment, Dobrai and Farkas (2016, 2010), among other authors, have argued

that some of these organisations face the trial of continually increasing the professionalisation of their human capital compared to certain for-profit companies. The challenge, therefore, concerns how a culture of efficiency can be compatible with a strong culture of non-profit values (Sirris, 2019; Howell & Avolio, 1992). Despite improving in this respect in recent years, these institutions are less able to attract and retain highly prepared workers due to their low economic competitiveness in the market. They are generally able to recruit those whose motivations are other than economic (Ariza-Montes et al., 2017). Although authors such as Dobrai and Farkas (2016, 2010) explain that the professionalisation of human capital in third sector organisations has been improving, Bacchiega and Borzaga (2003), among others, argue that the above could constitute a risk for these organisations' long-term survival. This set of facts reveals the importance of maintaining and increasing employee engagement, which is initially higher than in other organisations, namely, to find and retain authentic and spiritual workers who share the organisation's values. In these institutions, engagement manifests from the beginning of the employment relationship. Additionally, spirituality is directly related to employee engagement (Roof, 2015). Most workers in the service sector, particularly those in religious institutions, are generally influenced by their values, such as a call to service, empathy with a set of values and personal self-fulfilment (Elson, 2006). This fact highlights the need for research on human values, where there is currently a research gap (Adams, 2016), determining which values increase worker engagement and involvement in these entities.

Religious institutions seem to be an appropriate context to examine these particular linkages because human values are directly related to employees' personal vocation, who are expected to exhibit a high level of authenticity, spirituality and engagement in their daily work. According to Bickerton et al. (2014), spiritual resources promote the meaningfulness of work and the perceived ability to perform it successfully. Consequently, this group's work engagement, authenticity and spirituality should increase through daily work activities. This relationship is an essential subject to study, as workers' wellbeing depends on not only the degree of worker engagement but also the authenticity and spirituality that the work environment enables these workers to demonstrate. Therefore, given the described unique characteristics of faith-based organisations, understanding how their members feel and act is critical to these organisations' long-term sustainability and feasibility.

Concerning leadership, it is essential to highlight that organisations are mainly what their leaders represent; therefore, understanding them requires a deep knowledge of the leadership style that guides them (AECA, 2007). AECA (2007) considers leadership synonymous with progress, i.e., change, vision, and people. They explain that whereas the interaction of vision and people generates change, separately, these variables do not necessarily produce progress. Vision, together with the contribution of people, can transform organisations and generate social and economic development. Leaders should stand out for their ability to manage and combine the key elements of leadership (change, vision, people, and progress). Hence, leadership style is a critical factor in determining the success of an entity (Barrow, 1977).

As explained, a key element of religious entities' success is their employees' ability to identify with their work to facilitate a sense of engagement with the institution and its values. Hence, the style of leadership exercised in such organisations is critical to fostering these attitudes and their mission and long-term survival. Employees' perception of the leadership strategy is likely to determine their work attitudes; thus, it is relevant to understand followers' perspectives. Concretely, servant leadership is one of the strategies most consistent with service religious entities because it implies a management style based on moral values and ethical principles (Spears, 1998) and religious teachings (Keith, 2015). This leadership strategy prioritises and turns workers' needs into objectives, putting employees' good above the leader's self-interest and showing concern for them (Eva et al., 2019; Liden et al., 2014; Van Dierendonck, 2011). Servant leadership produces a wide range of advantages for followers, such as increasing work engagement (Coetzer et al., 2017; Ling et al., 2017), authenticity (Ramsey, 2006), and worker wellbeing (Liden et al., 2014; Van Dierendonck, 2011). However, most previous research focuses on the perspective of leaders rather than of followers, whose perception is the one that will determine their attitudes. Hence, this doctoral dissertation focuses on how members perceive this leadership. To this end, due to the importance of analysing servant leadership in faith-based institutions from the followers' perspective and the lack of a short Spanish scale for measuring servant leadership in them, this doctoral dissertation will also develop and validate this instrument. Short scales have many benefits, such as increasing the response rate and the quality of the responses and allowing for embedding into more extensive surveys.

Therefore, for religious organisations, conveying the values that prevail in their institutional culture is part of their mission (Askeland et al., 2019; Hinings & Raynard, 2014). The fact that they

prioritise social objectives makes many of their members value their jobs because they feel identified with the mission and the impact this entity has in conducting its activities (Elson, 2006). For this reason, this doctoral dissertation explores the relevance of spirituality and authenticity at work for promoting employees' engagement. There is a growing need for empirical research on authenticity in the workplace (Knoll et al., 2015), and it is important to investigate the wide range of positive outcomes promoted by spirituality at work (King & Nicol, 1999).

The above discussion highlights that human values, servant leadership, and authenticity and spirituality at work may represent relevant available resources to enhance work engagement among religious organisations' workers. The JD-R model acquires particular relevance in the context of faith-based institutions because of the profession's characteristics: its faith-based nature, the provision of human services and the highly varied performed roles (Hart, 2014; Cotton, 2006). Integrating different motivational theories, such as self-determination theory (Deci & Ryan, 1985), the JD-R model proposes that job resources foster work engagement (Schaufeli & Bakker, 2004). Bakker and Demerouti (2017) explain that different models and theories have influenced JD-R theory, such as stress models (Selye, 1976), the demands control model (Karasek, 1979), job characteristics theory (Hackman & Oldham, 1980), early burnout models (Leiter, 1993), and conservation of resources theory (Hobfoll, 2001). The first full version of the JD-R model was developed by Demerouti et al. (2001).

JD-R model was originally used to explain burnout. Schaufeli and Bakker (2004), in their JD-R model, suggest that work engagement correlates negatively with burnout and is caused by an independent motivational process, as outlined by the JD-R model (Demerouti et al., 2001). The JD-R model theorizes two main premises. Workers' wellbeing is related to a wide range of workplace variables classified as either job demands or job resources, irrespective of occupational context (Bakker & Demerouti, 2007; Schaufeli & Bakker, 2004). First proposition of the JD-R model states that all types of job characteristics can be classified in one of these two categories. Job demands may be any work aspect (organisational, social, psychological, or physical) that requires sustained physical or psychological effort (Demerouti et al., 2001). Job resources are aspects (organisational, social, psychological, or physical) of the work environment that help stimulate personal growth, learning and development, achieve job goals, or decrease job demands and their associated strains. This second classification of the JD-R model refers to an intrinsic motivational process in which job resources lead to work engagement and other

positive job outcomes (Bakker & Demerouti, 2007; Schaufeli & Bakker, 2004). Several studies have extended the JD-R model to include personal resources (Xanthopoulou et al., 2007). Personal and job resources could be correlated and are independent predictors of work engagement (Bakker, 2011). Personal resources refer to individuals' traits and skills that increase self-conception of the ability to successfully control and impact the environment and promote stress resistance (Bakker & Demerouti, 2008; Hobfoll et al., 2003).

Second proposition of JD-R model states that job demands, and resources instigate two different processes. It poses two parallel processes: a health-impairment process (what workers can do) and a motivational process (what workers will do). Health-impairment process associates job demands with psychophysiological costs such as exhaustion (job demands impair health), whereas the motivational process states that job resources predict engagement/disengagement (Demerouti et al., 2001). Schaufeli and Bakker (2004) and Demerouti et al. (2001), among others, argue that engagement is exclusively predicted by available job resources and not by job demands. Later, some studies such as Demerouti & Cropanzano (2010) and Bakker & Demerouti (2007) defended that employees show a better job performance in work environments that combine challenge job demands with job resources because such environments facilitate their work engagement. This dissertation, such as other relevant studies (van den Heuvel et al., 2010; Xanthopoulou, et al., 2009a, 2009b; Hakanen, et al, 2008) focus on the motivational process of how resources foster work engagement.

Although there is substantial evidence supporting the association between different resources (such as social support, autonomy and feedback) and work engagement among different contexts (Bickerton et al., 2014a; Halbesleben, 2010; Bakker & Demerouti, 2008), few of them focus on members of religious organisations, identifying among them some of the following work engagement resources: spiritual resources (Bickerton et al., 2015, 2014a, 2014b); job resources autonomy/decision latitude, supervisory support, and development opportunities (Bickerton et al., 2014a, 2014b; Buys & Rothmann, 2010); job significance, intrinsic job characteristics, support (social, congregational and instrumental), autonomy, religious coping, (Rothmann & Buys, 2011); decision authority, skill discretion, decision latitude, support (co-worker and supervisor), job promotion, esteem, job security and relocation control (Hart, 2014).

Although these studies of religious institutions examined different resources, to our knowledge, none of them considered human values, servant leadership, authenticity at work, and spirituality

at work. Although most previous studies consider spiritual resources as a category of personal resources in the JD-R model (Bickerton et al., 2014a), this doctoral dissertation treats spirituality at work as a job resource. Spirituality at work differs from the general concept of spirituality, as it applies to the specific context of work. It relies on the idea that employees' inner life "nourishes and is nourished by meaningful work that takes place in the context of community" (Ashmos & Duchon, 2000). Similarly, authenticity at work and perceived servant leadership are considered job resources. They are aspects of the work context that could encourage workers to achieve work goals, facilitate personal learning and development, or reduce different job demands, thus promoting work engagement. Finally, workers' human values are considered personal resources. Individuals' personality will determine the self-conception of their ability to succeed in the work environment.

In recent years, the study of religious organisations has become increasingly important. Currently, these institutions are highly relevant actors within specific areas of the services sector (e.g., education, health, and social work), which is essential to maintain any country's welfare state. These organisations represent a significant percentage of non-profit entities (the third sector), which in turn constitute a substantial component of the European economic and social context in the global economy (Ariza-Montes et al., 2017). Apart from economic impact, these institutions also provide other relevant benefits that are difficult to quantify, such as the contribution of volunteers, employment opportunities for some groups that are traditionally disadvantaged from an employment perspective and the improvement of local services, capitalising on the social fabric and business support (Ayensa, 2011). Despite their importance, faith-based institutions have attracted little attention within the field of management and organisation studies (Tracey et al., 2014).

In conclusion, due to the peculiarities of religious entities in the service sector, understanding the particular links between human values, authenticity and spirituality at work, perceived servant leadership and work engagement among the members of these organisations is highly relevant. These workers generally differ from those employed at other types of entities by a compendium of the two previously explained characteristics. First, these organisations belong to the service sector, and second, they are faith-based. These circumstances determine the particular job demands and resources of this organisational context. On the one hand, the service component determines job demands. Service workers develop their activity in places such as

residences for the elderly, centres for children with severe disabilities, battered women or other situations of social exclusion. Hence, they typically hold vocational jobs that require intense demands. However, Tims et al. (2013) argue that managers and organisations should work on resources, as they are considered more changeable than job demands.

On the other hand, the religious component determines an organisation's resources with a values-based culture. They are institutions characterised by their distinct mission, vision, and values and hence a particular management style. They care not only for the provision of the services but also that their workers transmit the values of their mission. They need engaged professionals identified with the mission and values to help them develop their activities according to the organisational culture. In this respect, managers should improve their employees' workplace conditions, promoting job resources through the motivational process proposed in the JD-R model (Bakker & Demerouti, 2007; Schaufeli & Bakker, 2004). This compendium of circumstances also helps to explain that these workers, with a distinctive personality, may share many human values with others rooted in the mission of the institution, have a high attitude of authenticity and spirituality at work, and value a servant leadership strategy; their work engagement is likely to be greater than that of employees in other sectors that may not demand a vocation or do not require employees to share the institution's values. Thus, given these unique characteristics of religious organisations in the service sector, it is essential to understand how their members feel and act to support faith-based entities' long-term sustainability and viability.

1.3. OBJECTIVES OF THIS DOCTORAL DISSERTATION

Due to the peculiarities of religious entities, which aim to transmit their institutional values while providing their services, it is essential to study their workers' engagement. This engagement could be motivated by workers' intrinsic human values or contextual factors, such as a work environment of authenticity or one that allows employees to freely live their spirituality or a servant leadership style. Therefore, **this doctoral dissertation studies whether work engagement is motivated by employees' human values, contextual factors, or both.** The above discussion has critical implications for religious entities' governance, as it will allow them to focus their strategy more on personnel selection or on a work environment approach. These objectives complement JD-R theory (Bakker & Demerouti, 2007; Schaufeli & Bakker, 2004), contributing specific resources that could increase work engagement within religious organisations. To our

knowledge, previous research in this context has not studied these job resources (perceived servant leadership, authenticity at work, and spirituality at work) and personal resources (human values). Moreover, the relevance of studying different job and personal resources on work engagement has been acknowledged (Grover et al., 2018; Demerouti & Bakker, 2011). Notably, little attention has been given to JD-R theory regarding the effects of leadership, as a job resource, on engagement (Bakker & Leiter, 2010). Bakker and Leiter (2010) highlight the concrete importance of servant leadership, explaining that it emphasises interpersonal relationships and is “most likely to act as an energizer in building engagement”. Additionally, the literature has noted the importance of extending JD-R research to heterogeneous samples and at the individual and organisational levels of analysis (Brough et al., 2013; Pugh & Dietz, 2008).

It is also necessary to create instruments to assess these variables that foster work engagement. Specifically, the literature lacks a short questionnaire in Spanish that assesses workers' perception of servant leadership in these institutions. Therefore, **this investigation will validate a short scale of servant leadership in Spanish**, providing the tools and steps to follow to advance instrument development to assess these variables. Although previous studies have provided valuable information to understand the individual links between human values, authenticity at work, spirituality at work, servant leadership and work engagement, research on workers in religious organisations remains scarce.

First, employees' personal and professional lives in non-profit entities with religious ideology present a more significant overlap than in other environments. These entities constitute a unique context for examining human values' alignment with professional life. Based on the above, this doctoral dissertation aims to **assess the role of human values in work engagement**. In turn, it will analyse whether, for this type of organisation, work engagement depends on the type of human values prevalent among workers. To achieve this purpose, the study is developed in a Catholic institution whose activities are mainly focused on social work and education. This objective is addressed in chapter 4. Hence, the initial objectives addressed will be the following:

- To analyse whether there is a direct relationship between self-transcendence/self-enhancement and work engagement.
- To analyse whether there is a direct relationship between conservation/openness to change and work engagement.

Second, this doctoral dissertation studies the **influence of the organisational culture's element most closely linked to values. To this end, the authenticity experienced by the employee at work on the level of engagement in the work activity is studied.** Workers from different Spanish Catholic organisations were analysed. To achieve this ambitious objective, a set of more specific objectives are addressed in chapters 4 and 6. These particular objectives are the following:

- To analyse whether there is a direct relationship between authenticity at work and work engagement.
- To analyse whether there is an indirect relationship between self-transcendence/self-enhancement and work engagement, through the mediating variable authenticity at work.
- To analyse whether there is an indirect relationship between conservation/openness to change and work engagement, through the mediating variable authenticity at work.
- To analyse whether there is an indirect relationship between perceived servant leadership and work engagement through the mediating variable authenticity at work.

Third, this doctoral dissertation studies whether **perceived servant leadership contributes to work engagement among workers of religious entities.** Workers from a Spanish Catholic organisation in the social sector were analysed. This objective is addressed in chapter 6. Specifically, the objective is the following:

- To analyse whether there is a direct relationship between perceived servant leadership and work engagement.

Fourth, this doctoral dissertation studies the **influence of spirituality at work as experienced by employees, an element of the organisational culture considered a job resource, on the level of worker engagement in the activity.** Workers from previously named Spanish Catholic organisations in the social sector were analysed. To achieve this objective, a set of more specific objectives are addressed in chapter 6. These particular objectives are the following:

- To analyse whether there is a direct relationship between spirituality at work and work engagement.
- To analyse whether there is an indirect relationship between perceived servant leadership and work engagement through the mediating variable spirituality at work.

Last, servant leadership is a highly employed management strategy by religious organisations. However, a validated short and multidimensional scale from the follower's perspective in Spanish has not been developed in the literature. Therefore, and in relation to previous objectives, this doctoral dissertation **develops and validates a short servant leadership scale in Spanish from the follower's perspective**, considering the latter as a three-dimensional concept. It is a reliable and valid questionnaire for workers of Spanish faith-based institutions in the third sector, specifically focused on social work and education. This objective is addressed in chapter 5. To this aim, the objectives are the following:

- To introduce a theoretical discussion of this leadership approach and different measures of the construct.
- To test the adequacy of the data and the internal consistency of the scale.
- To perform an exploratory factor analysis (EFA) to examine the dimensionality of the scale.
- To perform a confirmatory factor analysis (CFA) to test the validity of the scale.
- To test the convergent and discriminant validity of the questionnaire. Part of this objective consists of analysing the correlations between the servant leadership construct and the variables work engagement, subjective wellbeing, authenticity, authentic leadership, and transactional leadership.
- To assess criterion-related validity through several t-tests, such as demographics.

1.4. STRUCTURE

The structure of this doctoral dissertation is as follows. The present introductory chapter is followed by chapter 2, which explores the concept of religious organisations, their contribution, peculiarities, governance and the significant role they play in Spanish society. Chapter 3 reviews the research theory concerning the study variables (human values, servant leadership, work engagement, authenticity at work and spirituality at work). This dissertation compiles the soundest concepts' definition and origin provided by the literature, theories used to study them, relevant measures and scales of the constructs, and other related variables such as outputs, antecedents, mediators or moderators.

Chapter 4, which addresses the first objective and part of the second objective, shares research published as "Human Values and Work Engagement: The Mediating Role of Authenticity Among

Workers in a Spanish Religious Organisation” (Frontiers in Psychology, 2020). This investigation assesses the direct relationships between the four dimensions of human values (self-transcendence, self-enhancement, conservation and openness to change) and work engagement, as well as their indirect relationship as mediated by authenticity. It hypothesises a positive relationship between self-transcendence and conservation with authenticity and work engagement and between authenticity and work engagement. Finally, it assesses the mediating role of authenticity in the link between the human values dimensions and work engagement.

Chapter 5, in relation to the third objective, presents the paper entitled “Development and Validation of a Spanish Short Servant Leadership Survey (SSLS6-3F) Among Spanish Workers in Religious Non-Profit Organisations” (Sustainability, 2020). The article begins with a theoretical discussion of servant leadership and discusses some of the questionnaires used to measure this leadership approach. Using the Spanish translation of a seven-item and three-factor servant leadership scale, it performs an exploratory and confirmatory factor analysis. The results provide a reliable and valid six-item and three-factor servant leadership questionnaire to measure this construct in workers at Spanish religious institutions.

Chapter 6, which addresses the third objective and part of the second and fourth objectives, reproduces the paper entitled “Servant Leadership in a Social Religious Organisation: An Analysis of Work Engagement, Authenticity, and Spirituality at Work” (International Journal of Environmental Research and Public Health, 2020). This article studies the relationship between perceived servant leadership by followers and work engagement, as well as the mediating role of authenticity and spirituality at work in this relationship among workers of religious organisations. It establishes direct positive hypotheses between servant leadership and work engagement, authenticity at work and spirituality at work, and between authenticity and spirituality at work, and work engagement. It analyses the mediating and fundamental roles that attitudes of authenticity and spirituality at work play in the perception of this type of leadership towards achieving greater work engagement.

Finally, in chapter 7, the most relevant empirical results are discussed, and the main conclusions, implications and limitations are summarised. The chapter concludes by establishing research directions to develop in the future to enhance and improve the research contained in this doctoral dissertation.

CHAPTER 2

RELIGIOUS ORGANISATIONS

2. RELIGIOUS ORGANISATIONS

2.1. INTRODUCTION

Currently, religious organisations represent a relevant proportion of non-profit institutions. Although the proportion of for-profit companies that seek socially responsible management with their employees, based on values and the integral promotion of the individual, is increasing, many differences between non-profit and for-profit entities remain, making the extrapolation of research findings from profit companies' contexts to non-profit organisations inaccurate (Netzer, 2020; Westhead & Cowling 1998; Dandridge, 1979). This issue arises mainly because the vision and mission of profit and non-profit organisations are quite different. Whereas those of the former are primarily profit-oriented, the latter's vision and mission are driven by a social objective (Quarter & Richmond, 2001). These institutions are born with a social mission and act as advocates and service promoters for their beneficiaries or members (McMurray et al., 2010; Salamon et al., 2004). Hudson (1999) states that non-profit organisations are more productive when their members share values with their purpose and style of activity. In addition, something that adds relevance to the study of non-profit organisations is a shift in for-profits people management to more people-centred models characteristic of non-profits, leading to the rise of concepts such as wellbeing, authenticity or spirituality at work.

Non-profit organisations are increasingly contributing to global economies through education, research and development (Anheier, 2009). They intervene where the government or private companies do not fulfil society's demands (McHargue, 2003), helping to improve the quality of life of the community. However, there are areas such as education, health care or social services where non-profit and profit companies are in direct competition (Ryan, 1999). This circumstance works in part as a driving force to improve the services offered by increasingly professionalizing it. Despite being recognised today as significant contributors to social and economic wellbeing, non-profit organisations represent an understudied context. Due to their reduced funding, they must make a more considerable effort than other entities to do more with less. The governance and leaders of these non-profits face the challenge of striking a delicate balance between efficiency, effectiveness, mission and passion that drives these organisations (Bear & Fitzgibbon, 2005). Therefore, effective leadership strategies in a lucrative organisation are likely to differ from those of a non-profit organisation. In the latter, compensation is dominated more by an "emotional salary" than by an economic salary, and the performance assessment differs in both

contexts. A clear example might be that while a leader in a profit entity could reward his employees based on sales-related goals, a leader in a non-profit would reward employees based on mission achievement instead of profit-based goals (McMurray et al., 2010).

As explained above, a point of debate in non-profit organisations' literature is the challenge of human capital's professionalising. In the last decade, different authors argue that the professionalisation of third-sector organisations has improved (Dobrai & Farkas, 2016; Hwang & Powell, 2009). They had to meet the growing demands for services' quality improvement due to the high competition of private companies, public organisations, and other non-profit organisations (Dobrai & Farkas, 2010, 2008; Farkas & Dobrai, 2009), as well as today's new trends, such as the emergence of intensive knowledge services (Dobrai & Farkas, 2007; Skjolsvik et al., 2007; Miles, 2005). Non-profit organisations have improved their project management skills and knowledge; they support formal and informal learning, develop teamwork and network work, develop skills and competencies, transfer knowledge, and help community and personality development. Despite its improvement, human capital's professionalisation is still a challenge for specific third-sector organisations (Sirris, 2019).

Just as it not appropriate to apply research results in profit enterprises to non-profit entities, it is also inappropriate to apply the latter's results to religious organisations (McMurray et al., 2010). Therefore, specific investigations should be carried out in this particular context. Consequently, this doctoral dissertation focuses on examining the characteristics and peculiarities of religious organisations and the effects of the models explained in the introduction applied to this singular context.

Landing in the particular field of non-profit religious organisations, Askeland et al. (2019) define a religious organisation as a values-based entity with a religious history. Also, other authors such as Hinings and Raynard (2014) support the idea that what characterizes faith-based entities is the theological base transmitting values and meaning. They provide social and health services to their members and other disadvantaged groups (Fokas, 2009). However, we find a great diversity of entities around the world that are commonly described as "religious", from small congregations to large hospitals, from reputable schools to homeless homes, etc. (Hinings & Raynard, 2014). Many authors throughout history have expressed the difficulty in distinguishing or classifying religious organisations or in visualising the cut-off point between non-profit organisations and faith-based non-profit organisation (Sirris, 2019; Sider & Unruh 2004;

Demerath et al., 1998; Jeavons & Cnaan 1997). While some interpret the term faith-based organisations as including the broadest possible range of entities with any connection to religion, others consider all excluded except those that are religious in a strict sense (Hinings & Raynard, 2014; Smith & Sosin, 2001). Hence, this chapter compiles some relevant research that during the history addressed the issue of how differentiating religious organisations, such as Demerath et al. (1998) and Sider and Unruh (2004).

Demerath et al. (1998) state that the first way to identify a religious organisation is its own identity. This fact does not mean that the name of an organisation by itself determines whether it is religious or not; it means that it is necessary to observe in detail the operations it performs. A second way comes from the organisation's primary objectives and priestly activities, such as providing public worship services or promulgating a particular faith. Lastly, Demerath et al. (1998) frame in the third way of religious qualification those organisations that do not describe themselves as religious but seem dedicated to sacred purposes and reflect faithful values and beliefs. To this end, Demerath et al. (1998) suggest that there are seven fundamental aspects to define what a religious organisation is: how religious is the self-identity of the organisation; how religious their participants are; how religious are their resources, materials and sources; how religious their objectives, products or services are; how religious their decision-making processes are; how religious is its definition and distribution of power; and how religious are the other organisations or organisational fields with which it interacts.

These authors explain that non-profit organisations maintain a basis of ethical and social values as a critical resource, which is essential in many environments, and make them different. However, religious organisations add to the above the particular need for spiritual and moral legitimacy, which is related to their role as “mediating institutions” transmitting cultural patterns and moral values, which in many cases include the promulgation of the faith (Parsons, 1960). Demerath et al. (1998) explain that to distinguish a religious organisation, it is also very relevant to pay attention to the type of services it provides, to see if religious services are identified among them. To this end, they are based on the definition of Aquinos (1964), who differentiates between works of mercy “physical” versus “spiritual”. The first refers to services aimed simply at caring for others’ physical needs, while the latter also contemplates the “care of the soul”.

Demerath et al. (1998) state that many other authors share this criterion that suggests that the type or form of the delivered service characterises religious organisations, in contrast to secular

and governmental ones. Currently, there are authors that affirm this peculiar form of providing their services such as Askeland et al. (2019) or Hinings and Raynard (2014). The above not only refers to services being religious but also to reflect religious values, such as being personal, creating meaningful relationships, being individualised to meet the objectives and mission, provisioning of organisation's daily services or activities incorporating "spiritual technologies" such as prayer and worship, etc. Hence, the way a service is provided can be, at least, as necessary as the service itself to define an organisation as religious. According to Demerath et al. (1998), another aspect that could identify an organisation as religious is integrating worship, prayer, or discernment into its decision-making process. Examples of this affirmation would be consensus decision-making, as this is similar to the idea that God will make the real or better decision will be known by all, as well as highly consultative decision-making processes, with the simile of functioning as "the body of Christ", where everyone can have something unique and valuable to contribute to the process. Another critical organisational dynamic is related to the development, distribution, and use of power: the extent to which an organisation's power is derived from explicitly religious sources or distributed or exercised according to explicitly religious values. In line with the use of power, later, Hinings and Raynard (2014) defend that two features increasingly mark religious organisations: bureaucratization and professionalization. The first one refers to the division of labour, hierarchy, and increasing level of rules and regulations, while the second one concerns educational training and vocational commitment.

In search of the distinction between religious organisations and other types of entities, Sider and Unruh (2004) differentiate, in the first place, between religious organisations and religious programs. These authors state that entities can develop different types of programs, and the religious characteristics of an organisation may differ from some of the programs it produces. Their proposed division of organisations focuses on features related to management, personnel, sponsorship, and resources. Therefore, they suggest six typologies of faith-based institutions according to their religious characteristics (of the social and educational services sectors): faith-permeated, faith-centred, faith-affiliated, faith background, faith-secular partnership, and secular. Religious features that allow these entities to be differentiated from each other focus on the tangible ways in which religion can manifest itself in a non-profit organisation: mission statement (to what extent the declaration of mission, purpose, or vision uses religious language); foundation (connection with a sacred heritage in the past and continued relevance at the moment; in fact, many social and educational organisations are rooted in a religious movement);

affiliation (close relationship with another entity, not necessarily being the founding entity, that provides legal sponsorship, administration, or critical resources); control body (sacred identity of board members: is a particular religious orientation a requirement in board members?); senior management (similar to the board, refers to whether faith commitment is a requirement for senior management personnel); other staff (admissibility of religious criteria in staff recruitment); support (includes financial support and non-financial resources, such as space, volunteer time and in-kind donations: food, clothing, equipment, etc. Sider and Unruh (2004) claim that an organisation of any of the above types could be deeply religious if the people who work in it infuse their vocation with their spiritual commitments.

The above religious characteristics allow differentiating five categories of faith-based organisations, in addition to the secular type. First, faith-permeated organisations are identified, in which the connection to faith is evident at all levels: mission, personnel, government and support. Second, faith-centred organisations refer to those founded for religious purpose and remain strongly connected to the religious community through funding and affiliation sources and require the board of directors and most staff to share the organisation's spiritual values. Third, faith-affiliated organisations still retain part of their founders' religious influence, such as in their mission statement, but do not require religious beliefs or practices to their staff, with the possible exception of the board and executives. Fourth, organisations with a faith background tend to look secular, although they may have a historical link to a faith tradition. While certain religious beliefs may motivate some staff members, religious values are not required for the staff or board selection. Fifth, faith-secular associations present a particular case in which a secular entity joins one or more explicitly religious organisations. This type of organisation is laid administratively speaking but depends on religious partners for volunteering and support. Leaders and staff respect these values, but they do not necessarily share the faith of religious partners. Lastly, secular organisations do not refer to religion in their mission and consider it inappropriate to regard religion as a factor of hiring and government.

On the other hand, as discussed above, in religious organisations, the objectives are not limited to productivity, employee wellbeing or the like, but also encompasses spiritual objectives that refer to spiritual forms of knowledge, relationships, meaning, and growth (Askeland et al., 2019; Hinings & Raynard, 2014; Demerath et al., 1998). These objectives include forming a solidarity community in the workplace; demonstrating respect, honesty, fairness, and similar industrial

relations; meet important human needs; and promoting spiritual development. For example, the mission statement of the Council of Christian Colleges and Universities (CCCCU), a Christian higher education association, is "to advance the cause of Christ-centred higher education and to help our institutions transform lives by faithfully relating scholarship and service to biblical truth" (Christian Colleges & Universities (CCCCU), 2020). Because of this peculiarity of the religious organisations' mission, which incorporates spiritual objectives and secular ones, a relevant question is how to achieve them (Miner & Bickerton, 2020).

Religious organisations, understood as an institutional way of showing the Church's participation in post-secular society, allow the Church to express its spirituality and values in different professionalised sectors such as social work, and, from an axiological point of view, enriched with specific Christian values such as mercy, compassion and service to neighbours (Nistor, 2019). Therefore, focusing on the field of social work developed by these organisations, which represents a large percentage of the activity carried out by religious entities, the spiritual value of social work becomes of great importance (Siedenburg, 1992). Although religious organisations increasingly play an essential role in social policy, there is little research to discuss the differences between religious and secular organisations' social services. From a lay perspective, social work is intended to reduce social inequalities (Sandu & Caras, 2013), ignoring both the value that the exercise of the social work profession has for the worker and the extent that the vocation is built based on deep and humanistic values of a religious nature (Nistor, 2019). However, social activities carried out by religious organisations represent a particular way of understanding the profession of social work. They instil values such as compassion, mercy, respect for dignity, desire to serve others, rejection of social inequality, etc. (Bielefeld & Cleveland, 2013). Caroll (1998) states that the capacity for transformation that religion can generate on the social work beneficiary is correlated with how the worker relates to religious or spiritual values. There is also a personal transformation of the worker through the exercise of charisma.

Despite the important role that religious organisations play in the social services sector, their role in building the welfare state through this sector's development remains a challenge (Crisp, 2014). This is due to different issues such as the relationship with the State, the development of partnerships with public social services, ethical dilemmas and possible conflicts of values between the social work services offered and the professional practice of social work, especially in multicultural contexts and religious pluralism, potential tensions between the ethical

obligations contained in professional codes of ethics and spiritual teachings specific to the religion to which the organisation or the organisation workers belong (Horstmann, 2011).

Different studies cited by Graddy and Ye (2006) show that religious organisations may be more effective than other NGOs or public institutions in various areas of social services. This is due to the peculiarities of faith-based entities, such as how the organisation provides its services, the criteria for the selection and recruitment of staff, and, in general, of their organisational culture. Both religious organisations and their staff consider social work a form of spiritual call and mission, which makes them have a high degree of motivation and a different view of activity and outcomes than other social service workers (Etindi, 2002). This sense of spiritual mission of social practice felt by many workers in religious organisations makes them to devote more time to the service's beneficiaries and provide them selflessly with more generous support.

Religious organisations represent a plural and unique working environment. In fact, in many of them, as is the case of one of the organisations studied in this doctoral dissertation, religious and laypeople work together. Simultaneously, there is a significant heterogeneity among the laity, ranging from workers who strongly identify with institutional objectives professionals who are not very committed to them (Ariza-Montes et al., 2017). Some additional challenges faced by incumbents' entities and leaders in non-profits, which become much more complicated when these organisations are based on faith, are the spiritual transcendence of work, making organisation's values as own employees' values (McMurray et al. 2010).

2.2. RELIGIOUS ORGANISATIONS' GOVERNANCE

Ben-Ner and Van Hoomissen (1991) argue that non-profit organisations are defined by the relationships between the entity and its stakeholders. This makes them different from profit companies, where the primary relationship is the one with the owners. One of the main characteristics of non-profit entities is that it is a requirement that stakeholders have a large part of the control to sponsor the activity through the organisation. To this end, the founders establish a structure that protects these groups' interests and allows them to benefit from the characteristics of these institutions, such as the absence of property titles and owners, transparency in information, and non-distribution of results. This avoids the concentration of power, allowing control that is more open to managers and favouring the refinancing of the economic benefit in the activity.

Concerning the economy and the subsistence, another characteristic that allows non-profit entities to differentiate from the rest is that the former depend on donations for their operation (Epstein, 2018). Moreover, these entities do not seek cost recovery with their setting prices. There is no link between the costs incurred and the generation of income in several cases since the unilaterality characterizes the relationships between those organisations and the beneficiaries instead of for-profit companies' bilateral nature. Many fund contributors in these organisations declare that they do not expect to benefit from their contributions directly. Their resources' decisions are based on the interest in assisting the entity's purposes and not on economic criteria. There are also situations where certain contributors seek intangible benefits such as prestige or the ability to defend particular interests through membership in that group (Molina-Sánchez, 1998).

A particular case would be non-profit organisations, such as some foundations constituted by for-profit companies to channel their social action, or certain foundations that act by managing a fund with assets whose returns supply resources to the entity. In this case, resources' origin comes from these for-profit companies, what may lead them to operate as agents of other entities that would act de facto as company's owners (Molina-Sánchez et al., 2020). There are authors, such as Minciullo and Pedrini (2019), who state that in this type of organisations, the coordination between the fund contributor and the governing body results in greater information to the board and, consequently, a decrease in agency problems. In the case of microfinance organisations, Mersland (2011) argues that donors' role should be extended to supervise these entities and not only to provide resources. They propose that the stakeholders' participation (managers, donors, depositors, local communities and banking associations) can help gather more information on the activity's development.

Non-profit entities are also different by their interest in receiving information from the beneficiaries to which they provide their services, sometimes engaging them in decision-making processes. This way of exercising power corresponds to an application of stakeholder theory under one of the collectives' leadership.

From the point of view of resource theory, which emphasizes the capabilities provided by directors in their mission to involve the entity stakeholders; competencies, professional background, and the management capacity of the highest bodies of entities, influences the quality of governance's action (Hinna & Monteduro, 2017).

The specific field of governance of religious non-profit organisations has been scarcely studied (Molina-Sánchez et al., 2020). Zainon et al. (2013) argue that five principles must be fulfilled for these entities' good governance. They are related to the organisation as a whole and the highest governance body of the entity: the first refers to the activity of the organisation, which must be in line with its mission; the second requires transparency and accountability by these entities, which translates into communication with stakeholders and presentation of work and implemented activities; the third exposes an internal and external control system (e.g. auditing of the financial statements); the fourth notes that members of the highest governance body should be aware of their responsibilities in terms of legal compliance, resource management and functioning of the institution and its controls; finally, the fifth principle states that the governance of the entity must show an ethical and complete attitude.

Governance bodies also plays a significant role in the development of values in the organisation. Thomsen (2004) explains that, while, in smaller companies, it is the owner who transmits the values, in the largest companies, both the members of the board, and the first manager, play an essential role in their relations with the different groups, establishing a business reputation externally, and an organisational culture internally. These values depend on three groups in the organisation: the stability and concentration of the owners, the board of directors' attitude, and the pressure of stakeholders.

The transformational capacity of religious organisations on the beneficiaries depends on their workers' relationship with the institution's spiritual and religious values. That is, these workers know the values of the entities in which they work (typical values of these may be sacrifice, love, mercy, patience or kindness), but it is also essential to determine whether they are also intrinsic to the worker or are acquired in the organisation, although the institution should try to develop them.

2.3. CATHOLIC RELIGIOUS ORGANISATIONS IN SPAIN

The services sector has represented in the last 10 years between 67% and 69% of total Spanish GDP, specifically in recent years it has accounted for 67.7%, in 2018 and 67.9% in 2019. Spanish GDP (The World Bank, 2021) in euros during these years has been 1,202,193 and 1,244,757 billion euros, respectively (Expansión/Datosmacro, 2021).

The role and leadership of certain religious institutions has been recognized by the Spanish state and society for many years, to such an extent that they form a large part of the welfare state (Pérez-Díaz et al., 2010). In many respects, this great involvement of religious organisations in the Spanish economy and society in general, and in the welfare state in particular, has been a contentious issue, mainly because of the financing granted by the State to these institutions.

The wide range of activities carried out by the Catholic Church in the social area represents a legacy of its social activism throughout history and constitutes a strong pillar of the third Spanish sector today. This doctoral dissertation collects in this heading the most important information of the activity carried out by the Catholic Church in Spain, according to the last "Annual Report of Activities of the Catholic Church in Spain year 2018". It should be noted that, in this section, religious organisations (Conferencia Episcopal Española, 2020) not only refer to the religious orders and congregations, religious institutes and societies of apostolic life, but also to other religious entities (foundations, associations, confraternities, brotherhoods, etc.) that are part of the Catholic Church. Currently, in 2018, 409 religious institutes (300 female and 109 male congregations) with a total of 4,785 religious communities are attached to the Spanish Religious Conference (3,426 female and 1,359 male), with a total of 30,252 religious sisters and 9,844 religious brothers. Its activity is essential for Spain in education, health care and social assistance to the neediest. In addition, the Catholic Church counts with 783 monasteries, to which a total of 9,151 nuns and cloistered monks belong. Concerning all associations and foundations enrolled in the Register of Religious Entities (Article 2 of RD 594/2015), they reach 13,149 entities. About the Spanish Catholic Church's activity, it should be noted that 80% of the contribution has an impact on education, health activities and social services and heritage conservation and maintenance sectors. Besides, the employment derived from its activity generates 64,925 jobs in Spain in one year.

The Catholic Church's activity can be divided into six main blocks: celebratory, pastoral, evangelising, educational, cultural and charitable-assistance activity. Despite all of them importance, this doctoral dissertation focuses on the last three, as they are the sample study. First, the Church has played a crucial role in the educational field for many years, with 2,586 Catholic centres (2,455 concerted Catholic centres) in the 2018 financial year. They house 1,521,196 students and employ 130,448 workers and 106,005 teaching staff, of whom 95.9% are lay staff and the remaining 4.1% religious staff. These centres seek to bring value to society with

quality training and a set of values in the light of the Gospel that involves a comprehensive formation of the person. Education by religious organisations saves the state 3,531 million euros. The Catholic Church also has 429 special education centres (11,710 students). Besides, 15 religious organisations provide university training to 115,050 students, including pontifical universities (e.g. Universidad Pontificia de Comillas), Catholic universities (e.g. Universidad Católica de Ávila), Catholic-inspired universities (e.g. Universidad Loyola Andalucía) and ecclesiastical universities (e.g. Universidad San Dámaso). There are also 22 ecclesiastical faculties (e.g. Facultad de Teología de Granada) with 6,489 students. The number of students and employees of these religious organisations in the education sector has increased in recent years.

Second, cultural activity frames the global impact of goods of cultural interest and religious festivals. This branch of Spanish Catholic religious organisations' activity accounts for more than 3% of Spanish GDP, which in 2018 translated into 22,620 million euros, contributing more than 225,000 jobs. Pilgrimages, Easter celebrations and popular festivals of a religious nature in Spain are also sources of economic and employment generation: a total of 9.8 billion euros, as well as 97,000 jobs directly supported by this activity, reaching 134,000 jobs generated. All this is possible thanks to the great cultural value and tourist attraction generated by the 3,096 properties of cultural interest that belong to the Church, and whose conservation it is responsible for (404 construction, conservation and rehabilitation projects in 2018), having allocated €397,444,075 over the last six years.

Third, Church's entities try to mitigate poverty and social exclusion through different actions such as assistance and training for the unemployed, social canteens, help for immigrants, care for dependent persons, development cooperation, housing problems, minors, families, etc. These entities reach 9,119 social and assistance centres (71% more than in 2010), serving 4,095,346 people in the 2018 financial year. They are divided between 973 social and health centres (hospitals, outpatient clinics, homes for the elderly or people with disabilities, etc., with 1,291,019 beneficiaries, and 8,146 social welfare centres (to promote work, for minors, assistance to immigrants, etc.) with 2,804,327 beneficiaries. The latter, where the purest welfare activities are carried out, generate an economic value for society of 589,629,655€ (higher than the third Autonomous Community in the ranking of expenditure on welfare activities).

Some of the Spanish religious organisations involved in these services are Salesianos, Orden Hospitalaria de San Juan de Dios, La Compañía de Jesús, La Salle, Maristas, Escolapias and Hijas

de la Caridad. Among the most important are Cáritas (90,222 people dedicated to their action between paid workers and volunteers, 5,739 centres and services, 2,687,257 total beneficiaries and 353,010,009 euros of resources invested) and Manos Unidas (907 projects in 54 countries, 1,422,011 helped people in situations of poverty and 35,903,339 euros of resources invested).

Therefore, this section attempts to offer a vision of how these organisations contribute to society's wellbeing, not only and as it is evident at a social level, but also the significant contribution they make to the Spanish economy and society in general. They also contribute to another series of benefits, such as creating new jobs in Spain and improving the quality of employment, with jobs that allow workers to feel more comfortable and engaged in their activity, enjoy a more authentic work experience, and live their spirituality at work. In short, this doctoral dissertation aims to contribute to the construction of the current debate on religious entities' future.

CHAPTER 3

THEORETICAL FOUNDATIONS OF THE CONCEPTS OBJECT

OF STUDY

3. THEORETICAL FOUNDATIONS OF THE VARIABLES OBJECT OF STUDY

3.1. INTRODUCTION

This doctoral dissertation assesses employees' work engagement in religious organisations and whether it is motivated by their intrinsic human values, contextual factors, or both. Concretely, it studies how human values, servant leadership, authenticity, and spirituality at work influence those workers' engagement. There is considerable evidence that justifies the importance of those variables. Hence, this chapter presents the researched variables: work engagement, human values, servant leadership, authenticity, and spirituality at work. It contributes with the soundest concepts' definition and origin provided by the literature, theories used in its study, relevant measures, and scales of the constructs, and, finally, other connected variables in previous research, mainly behavioural, attitudinal and of performance, and work-related, such as the most studied outputs and antecedents.

3.2. WORK ENGAGEMENT

3.2.1. Concept's definition

Work engagement is a mental state of employees characterized by positivism and satisfaction. Engaged employees feel an energetic and affective connection to their job activities. They think with sufficient capabilities to handle the demands of their position. It does not just refer to a specific moment of time focused on a particular event, object, individual, or attitude; it refers to a persistent and influential affective-cognitive state. Hence, Schaufeli et al. (2002a) identified three different dimensions in this concept: vigor, dedication and absorption.

First, vigor is synonymous with a disposition to devote effort to work with energy and pleasure; showing persistence in the appearance of difficulties. Second, dedication refers to experience a sense of involvement in the work; presenting attitudes of enthusiasm, meaning, challenge, inspiration, and pride. Last, absorption is characterized by entirely focusing on and happily immersed in the job, such time passes quickly, even experiencing displeasure when an individual leaves the activity.

This concept of work engagement leads to a wide range of advantages. Those workers who feel engaged are more probable to do a better job (Halbesleben, 2010). Park (2012) affirmed that spiritual beliefs reinforce this meaning of work in employees.

3.2.2. Concept's origin

Originally, Kahn (1990) was the researcher who pioneered the concept of work engagement. He proposed that engaged worker are emotionally, cognitively, and physically involved in their job activities, experiencing a sense of meaning, trust and security at work, and availability of the necessary resources for the work. Later on, Saks (2006) distinguished between job and organisational engagement to show the different roles of employees.

In this concept, there are two different schools of thought. One defends that work engagement and burnout are opposite poles of a continuum of wellbeing. Engagement represents the positive pole and burnout the negative pole (Maslach & Leiter, 1997). These authors describe engagement as high energy, involvement, and efficacy, defining burnout as the three opposite aspects: exhaustion, cynicism, and low efficacy. Hence, they used the Maslach Burnout Inventory (MBI; Maslach & Jackson, (1981)).

The second approach refuted this idea of defining engagement as the opposite pole of burnout. It considers them as two distinct concepts that should be assessed independently (Schaufeli et al., 2002a). These authors defend that engagement is a distinct concept that cannot be measured on a burnout scale. As explained previously, they defined work engagement as a state of mind characterised by the dimensions of vigor, dedication and absorption. Hence, they developed the Utrecht Work Engagement Scale (UWES) to measure this concept. The present doctoral dissertation focused on the point of view of Schaufeli et al.'s (2002a) work engagement. Other research express different definitions and measures of engagement, arguing the differences with concepts such as job involvement, organisational commitment, and job satisfaction (Byrne et al., 2016).

3.2.3. Theories

The critical theory that frames the concept of Schaufeli et al.'s (2002a) work engagement is the Job Demands–Resources model (JD-R) developed by Bakker and Demerouti (2007). Most of the research on work engagement has based its framework on the JD-R model (Rothmann & Buys,

2011; Bakker & Leiter, 2010; Hakanen & Roodt, 2010). It defends that job and personal resources determine work engagement, either independently or together. On the one hand, job resources are those aspects of the work that could demote the different job demands (such as workload), encourage workers to reach work goals, and stimulate personal learning and development. These job resources could be social, physical, or organisational, such as social support or feedback. On the other hand, personal resources refer to individuals' self-conception of their ability of success in their environment (Bakker & Demerouti, 2008). These personal resources include optimism, self-efficacy, self-esteem and resilience. Hence, these positive effects of job and personal resources can contribute to create and improve personal and organisational outcomes such as work engagement, wellbeing and performance. Later on, different research has supported this theory (Simbula et al., 2011; Crawford et al., 2010; Halbesleben, 2010).

Bakker and Demerouti (2007) defend that four theories support the motivational potential of job and personal resources, that together and over time, build a positive gain spiral of engagement. First, the emotional contagion theory defends that workers transfer their engagement to their partners, improving team engagement and performance (Bakker et al., 2006). Second, the job crafting theory supports that employees create their resources and opportunities. Third, the experience of better health theory backs up the idea of enabling workers to focus all their resources on their jobs. Finally, the broaden-and-build theory (Fredrickson, 2001), explains that positive emotions facilitate workers to rise their personal resources by extending the spectrum of thoughts and actions that appear in individuals' mind.

3.2.4. Measures

Schaufeli et al.'s (2002a) concept of work engagement appears to be the most significant one (Knight et al., 2017; Hakanen & Roodt, 2010). Based on it, Schaufeli and Bakker (2003) developed the UWES (Utrecht Work Engagement Scale). This scale, which is the one used by this thesis, involves the three dimensions identified in this concept (absorption, dedication and vigor). Initially, this questionnaire contained 24 items, and later, it was reduced to 17 and 15 items, finally getting a reduced version of 9 items. In this smaller version, each of the three dimensions is measured by 3 items, in which higher punctuation represents a larger level of work engagement. Subsequent studies such as Schwartz (2006) and Demerouti et al. (2015) also demonstrated the validity and reliability of this scale. Usually, the Cronbach's alpha ranges from

0.80 and 0.90. These studies suggested that a three-factor model is superior to a unidimensional model.

However, as it was explained before, the field is divided over the meaning of engagement and how best to measure it. Hence, according to the Maslach and Leiter's (1997) approach, work engagement could be measured through the Maslach Burnout Inventory (MBI) developed by Maslach et al. (1996). In this scale, engagement is the opposite pole of burnout. While high scores on the professional efficacy dimension of the MBI indicates a high level of engagement, low scores on the dimensions of burnout and cynicism indicate a high engagement. However, burnout and engagement being assessed by the same questionnaire have adverse effects. They are not perfectly correlated, and their relationship cannot be studied empirically when evaluated with the same survey.

3.2.5. Related variables

Work engagement has been a very popular topic in research due to the wide range of positive outcomes that it generates such as employee wellbeing and job performance (Knight & Patterson, 2019; Halbesleben, 2010). The benefits generated by work engagement are not limited to the workplace. It also improves the personal quality life, such as the enriching family relationships (Rodríguez-Muñoz et al., 2014; Culbertson et al., 2012).

Many studies have investigated the possible antecedents of engagement. Mainly, these studies have associated it with job resources such as social support from co-workers and immediate superior, performance feedback, coaching, autonomy, task variety, self-efficacy, recovery experienced the day after a day's work (Van Dierendonck, 2011), academic performance (Schaufeli et al., 2002b) and training (Schaufeli et al., 2008; Schaufeli & Bakker, 2004; Demerouti et al., 2001).

Much of the possible consequences of work engagement are related to positive attitudes in the work, such as organisational commitment, job satisfaction or minimal rotation (Schaufeli et al., 2008; Schaufeli & Bakker, 2004; Demerouti et al., 2001). It is also related to positive attitudes in the organisation like motivation for learning, personal initiative (Sonnentag, 2003) and proactive behaviour (Salanova & Schaufeli, 2008). Also, engagement could be positively related to health, such as low levels of depression and distress (Schaufeli et al., 2008) and psychosomatic complaints (Demerouti et al., 2001).

Work engagement has also been studied as mediator in different relationships. For example, work engagement could play a mediating role in the relationship between job resources and work engagement and positive attitudes (Schaufeli & Bakker, 2004). These job resources could be of different types: participation in decision making, performance feedback, variety of work behaviour, etc.

3.3. HUMAN VALUES

3.3.1. Concept's definition

Different authors claim the necessity of research in human values (Adams, 2016). Social psychologists typically define a value as a guiding principle in the life of an individual. Values are considered as beliefs that drive the desirable goals and action and guide individuals in evaluating actions, other people, events or policies (Schwartz, 1992). These features differentiate values from related ideas, such as attitudes or norms. Human values encompass the perceptions of what is right and desirable (such as success, justice, or humility). Hence, they lead attitudes and behaviours (Schwartz, 2006). The definition offered by Schwartz (1994) is the following: "A value is a (1) belief (2) pertaining to desirable end states or modes of conduct, that (3) transcend specific situations, (4) guide selection or evaluation of behaviour, people, and events, and (5) is ordered by importance relative to other values to form a system of value priorities". Individuals can shift values during their life course when the social context changes or they mature.

Schwartz (1994, 1992), in its Theory of Human Values, differentiates ten basic motivational values that group into four higher-order constructs, establishing two large bipolar dimensions: Self-transcendence (benevolence and universalism) – self-enhancement (achievement and power); and openness to change (hedonism, self-direction and stimulation) – conservation (conformity security and tradition). Self-transcendence refers to high levels of concern for the wellbeing of others. At the same time, self-enhancement refers to the particular interest of each individual and the development of his/her maximum potential. This doctoral dissertation makes use of Schwartz (2006, 1994, 1992)'s concept of human values. Lastly, some authors defend that the inclusion of third-order factors in Schwartz's model would better delineate the various factors identified (Giménez & Tamajón, 2019).

3.3.2. Concept's origin

The first attempt to define values was the research of Rokeach (1973). This author explains that values are goals in the social environment, and individuals pursue to satisfy their needs. Individuals acquire their values through social experiences in a cultural context. He differentiated between 'terminal' (or end-state preferences), such as happiness or self-respect, and 'instrumental' (or preferable behaviour-mode) values, such as being polite, obedient. Later on, drawing on Rokeach's terminal values, Schwartz (1992) defined values as guiding principles and cognitive representations of universal needs in the Theory of Human Values. This author explains that individuals implicitly identify ten types of basic human values. Later, he explained that these values distinguish and characterize each person, as they work together following a hierarchy of priorities (Schwartz, 2006).

However, other research (Pope et al., 2014) defend that the history in the definition of values in conceptual and operational terms started with earlier works: Allport and Vernon's (1931) basic interests or motives, Kluckhohn's (1951) conceptions of the desirable, Lewin (1952)'s behavioural guides, Super's (1957) intrinsic and extrinsic satisfactions. Difficulties with defining values comprise all research fields, including philosophy, sociology, and psychology (mainly social and vocational psychology).

3.3.3. Theories

The most known approach is the theory of basic human values (Schwartz, 1992), which identifies the ten motivationally distinct types of values that have been explained previously, and that are likely to be identified among all cultures. The most relevant characteristic of this theory is its structure. It consists of dynamic relations among the ten values. Actions that express any of these values have practical, psychological, and social consequences that could conflict or be compatible with the pursuit of other values. For instance, actions that express hedonism values are compatible with self-direction values, while they are likely to conflict with tradition values.

Among the theories related to human values, self-transcendence theory (Reed, 2008) can be found, as one of the middle range theories. It is primarily rooted in the human sciences and relate to reality and describe values consistent with the transformative paradigm. It helps to understand and facilitate wellbeing in the context of difficult health-related experiences. Self-transcendence theory was created from a developmental perspective of human-environment

processes of health, such as later adulthood as integral to mental health and wellbeing. This theory defends that self-transcendence facilitates conflict situations of living, ageing, and dying, helping individuals gain new perspectives and organize these challenges into some meaningful system to sustain wellbeing and a sense of wholeness. Some applications are founded in old adult's research (Reed, 1991a) and nursing (Reed, 1991b), among others.

Moreover, some values-theories can be found in a career context (Pope et al., 2014). These career theories have incorporated values as an essential variable that influences career choice, adjustment, and satisfaction in individuals (Super, 1957). Between them, the following could be found: Holland (1997) theory; learning theory of career counselling (Mitchell & Krumboltz, 1996); social cognitive career theory incorporates values in the notion of outcome expectations (Lent et al., 2002); cognitive information processing theory (Peterson et al., 1996). For instance, the learning theory of career counselling defends that learning events shape values, which, in turn, guide behaviour. Other theories have been used to explain the influence of values on the work environment. For example, social exchange theory and the self-enhancement approach define the success of individualism's values on implementing idiosyncratic deals, which mean customized work arrangements between employees and employers (Liu et al., 2013).

3.3.4. Measures

There are several existing measures of values, among the most known ones, Schwartz's Value Survey (Schwartz, 1992) is found. Other relevant general-value systems are the Allport-Vernon-Lindzey Study of Values (Kopelman et al., 2003) and the Rokeach Value Survey (Rokeach, 1975). Mainly, in the job field, some of the well-known work-value systems include the O*NET Work Importance Profiler (WIP) (McCloy et al., 1999), the Life Values Inventory (Crace & Brown, 1995) and the Work Values Inventory (Super, 1970).

The recognition of the relevance of the Schwartz's Value Survey, which is the one employed in this doctoral dissertation, is because it is a verified tool to measure basic human values, tested with 200 samples from over 60 countries, and included in the World Values Survey and the European Social Survey. It has not just been confirmed in the sociological field but also among other areas such as architecture and human-computer interaction. However, some of the other surveys are not as rigorously verified and less complete. For example, the Rokeach value system does not include all human values; it excludes tradition and power.

Particularly, this doctoral dissertation employs the reduced version of the PVQ (Portrait Value Questionnaire), which is composed of 21 items, while the original one was composed of 57 items. This scale includes the ten fundamental values distinguished by Schwartz (1992). It classifies them into the four explained higher-order constructs. Each of the items defines an individual with whom the surveyed could feel identified or not. Higher punctuation indicates a higher level of likeness. Schwartz and Rubel (2005) demonstrated the validity and reliability of PVQ in diverse environments, achieving reliability indexes ranging from 0.37 to 0.70.

3.3.5. Related variables

Human values have been studied in relation to other variables in different fields of scientific research. However, there is still a lack in studying human values, mainly in management research (Adams, 2016). Concretely, referring to what this doctoral dissertation involves, some investigations have demonstrated that they play a relevant role in determining how personality is manifested in behaviour (Cropanzano et al., 1992). Personality influences how objective events affect people, producing different reactions and emotions across individuals. Indeed, personality determines emotions and subjective wellbeing (Kim-Prieto et al., 2005). Different studies have demonstrated the positive correlation between the dimension self-transcendence and wellbeing (Runquist & Reed, 2007); authenticity (McCarthy, 2015; Michie & Gooty, 2005) and authentic life and spirituality (McGhee & Grant, 2008); altruistic leadership (Sosik et al., 2009); sense of coherence, self-esteem and hope (Coward, 1996); and mental health (Reed, 1991a); among others. There are also studies about the relationship between enhancement values and relationship satisfaction and stability, negative communication, and expectations for change (Busby et al., 2009).

Also, some studies have focused individually on values. For example, achievement values refer to demonstrate competence in everyday interaction; and, power values refer more to the abstract outcomes of action (Schwartz & Boehnke, 2004). Recent attention has been drawn to relating values to vocational behaviour, with specific variables like spirituality and cultural values. Some studies have demonstrated that values relate to relevant outcomes in the job field, such as job choice and satisfaction (Pope et al., 2014).

3.4. SERVANT LEADERSHIP

3.4.1. Concept's definition

Lastly, research has shown their interest in servant leadership; however, there is still no generally accepted definition (Eva et al., 2019). This doctoral dissertation aimed to collect the most accepted ones (Parris & Peachey, 2013; Van Dierendonck, 2011). Servant leadership is a management strategy whose philosophy is based on the leader's service to the community, with a holistic view of the work and a shared decision-making process.

Greenleaf (1977) expresses that a servant leader is one who is a servant before being a leader since he is aware that the most important thing is to serve and wants to do so; he is concerned about promoting the value and development of others, leading them to develop their own capabilities and achieve their goals (Medrano, 1996). Servant leaders show concern toward their employees in different dimensions such as emotional, spiritual, relational or ethical, in order to empower them to grow. They focus on the needs of their followers and turn those needs into goals, even positioning the employees' good over their self-interest (Liden et al., 2014; Van Dierendonck & Nuijten, 2011). Therefore, it is a holistic leadership approach that looks for the construction of a community, sharing power and status for the common good, and applying authenticity (Ramsey, 2006). Later on, Sendjaya et al. (2008) affirm that spirituality is a significant source of motivation for servant leaders.

This doctoral dissertation takes the concept of servant leadership of Reinke (2004). This author highlights that this management strategy is a relationship, not a position, and offers the following definition: "leadership that puts the needs of others and the organisation first, is characterized by openness, vision and stewardship, and results in building community within the organisation". Reinke (2004) affirms that a servant leader is "committed to the growth of both the individual and the organisation, and works to build community within organisations". Hence, servant leadership is a multidimensional concept that includes the ten elements identified by Spears (1996) into three dimensions. First, openness refers to others' awareness, listening and empathy, demonstrating the importance of open communication. Second, Reinke (2004) affirms that when an individual conceptualizes a situation (conceptualization), he/she also looks at it in perspective to plan for and anticipate future needs (foresight). Third, stewardship is defined as a participatory leadership style that put first others and organisation 'needs over leader's personal needs and

takes care of the growth of employees and the organisation (stewardship, commitment to the growth of people, healing, and persuasion). These nine elements of Spears (1996) lead to the tenth element of building community.

Aware of MacKenzie (2003) warning against poor conceptualization and measurement of servant leadership, Eva et al. (2019) offer a clear definition in their systematic review of previous studies: “Servant leadership is an (1) other-oriented approach to leadership (2) manifested through one-on-one prioritizing of follower individual needs and interests, (3) and outward reorienting of their concern for self towards concern for others within the organisation and the larger community.”

3.4.2. Concept’s origin

The servant leadership concept was coined by Greenleaf (1970) in his work *The Servant as a Leader*. This approach was inspired by Greenleaf's reading *Journey to the Hestiar* of Hermann Hesse. Greenleaf explains that Leo, the book’s protagonist, was a true servant who had granted his position as a leader because of this characteristic. This author explains that a servant leader is a servant before. First, it begins with the natural feeling that one wants to serve, and later the conscious brings the leader to aspire to lead. Servant leaders see their position as a vehicle for serving their followers, the organisation, and the community (Greenleaf, 1977). According to this author, one of the peculiarities of this leadership style is that from all the relational areas presented in the management, servant leadership condenses the emotional, moral, and relational areas. Another aspect that particularly differentiates it from other leadership strategies is the leader’s personal motivation for taking up leadership responsibility. In his conviction to help others and prioritise organisational stakeholders’ interests over personal ones, he/she reflects a movement away from self-orientation. Greenleaf (1977) also explains that developing other servant leaders is also one of the main objectives of this leadership. Greenleaf (1977) and Spears (1995) conceptualize this desire to serve others as showing empathy, listening to them, believing more in persuasion than coercion, and commitment to building community inside the organisation.

Later on, Spears (1996) moved by Greenleaf (1977), defined the ten key characteristics of servant leadership: listening, empathy, commitment to the growth of people, stewardship, building community, foresight, conceptualization, healing, persuasion, and awareness of others, situations, and oneself. This two research were the base of Reinke (2004) work.

Servant leadership is a trend that arises from ethical leadership. Research on servant leadership could be divided in three phases. First one focus on the development of the concept of servant leadership, where the works of Greenleaf (1977) and Spears (1996) stand out and will be explained in this section. Second, in the measurement phase the research focused on developing measures of servant leadership and cross-sectional research, testing relationships between servant leadership and different outcomes. These outcomes will be commented on section 3.4.5. Nowadays, servant leadership research is in the third phase, which is the model development phase and consist of more sophisticated research designs, such as mediating mechanisms, to understand the antecedents and boundary conditions. (Eva et al., 2019) highlights that there is still a lack of coherence and clarity in the research of servant leadership, despite the last academic interest. They also affirm that despite the 16 known measures of servant leadership, most of them are yet to be reviewed. This doctoral dissertation is allocated in the second (measurement phase, with the scale validation in chapter 5) and third phase (model development phase, research of servant leadership in relation to work engagement, authenticity and spirituality at work in chapter 6) of the concept of servant leadership.

3.4.3. Theories

Theoretical framework of servant leadership mainly draws from social-based theories. Social exchange theory (Blau, 1964) is based on reciprocity and exchange between servant leaders and their followers. They provide mutually valued resources and support. When servant leaders care about the growth and development of their followers, the lasts feel obliged to compensate them with positive behaviours. For instance, social exchange theory explains the relationship between servant leadership and commitment (Ling et al., 2017).

Although social exchange theory provides an essential base for servant leadership research, the conceptualization of servant leadership leads to behavioural theories. These approaches defend that servant leaders transform followers' mindset and behaviours long-term. Between the most relevant behavioural theories are the social learning theory and the social identity theory. First, the social learning theory (Bandura, 1977) arguments that follower's attitudes, values, and behaviours depend on the trust on their leaders. When leaders are seen as a credible role model by their followers within their workplace, those leaders are going to be able to influence employees performance (Liden et al., 2014). It is likely that servant leaders as seen as credible role models as they act altruistically, serving others without expecting anything in return.

Second, social identity theory (Tajfel, 1978) helps to explain that servant leaders make followers self-identify with the group and feel like partners in the organisation. Thanks to the follower-centric and authentic nature of servant leaders, they can develop strong bonds with their followers. Social identity theory explains that when employees self-identify with the organisation, they are more likely to show beneficial behaviours to the group (Chen & Zhou, 2015). For instance, servant leaders could promote employee voice (Chughtai, 2016) or reduce burnout (Rivkin & Schmidt, 2014) by enhancing followers' identification with the leader, the team, or the entire organisation (Chughtai, 2016; Chen & Zhou, 2015).

3.4.4. Measures

Eva et al. (2019) identify in their systematic review 16 different measures of servant leadership in English. Between all of them, they recommended the following ones:

- SL-7 developed by Liden et al. (2015), composed of 7 items and the original version of 28 items (Liden et al., 2008). Last one identifies seven dimensions (emotional healing, creating value for the community, conceptual skills, empowering, helping subordinates grow and succeed, putting subordinates first, and behaving ethically). The 7-items scale is a global measure.
- SLBS-6 developed by Sendjaya et al. (2019), composed of 6 items, and the 35 items version (Sendjaya et al., 2008). The extended version is integrated into six dimensions (voluntary subordination, authentic self, covenantal relationship, responsible morality, transcendental spirituality, and transforming influence); while the 6-items scale is a global measure.
- SLS developed by Van Dierendonck et al. (2017), composed of 18 items and the extended version of 30 items (Van Dierendonck & Nuijten, 2011). They groped in 8 dimensions (Empowerment, accountability, standing back, humility, authenticity, courage, interpersonal acceptance and stewardship).

From these scales developed by Liden et al. (2015) and Sendjaya et al. (2019), the short versions are only recommended for research examining global servant leadership, as they do not differentiate between dimensions.

Another of the 16 identified scales is the scale of Reinke (2004), which is the survey employed for this doctoral dissertation. As explained in chapter 5, its concept of servant leadership includes

the most relevant and common ideas of servant leadership theory, and it offers a wide range of benefits, such as being one of the shortest one (7 items) at the same time that measuring a multidimensional concept. This author condenses all the characteristics of servant leadership into a multidimensional construct. The first dimension, called openness, is composed of 2 items and include the following Spears' elements (1996): listening, empathy, and awareness of others, situations, and oneself. Second, the dimension of vision is also formed by 2 items and refers to conceptualization and foresight. Finally, the third dimension is stewardship and is composed of 3 items. It includes four of the ten Spears' elements (1996): commitment to the growth of people, persuasion, healing, and stewardship. Reinke (2004) explains that these nine elements of Spears (1996) conduct to the tenth element: building community. Additional information on this scale could be found in chapter 5. The validity and reliability of this questionnaire was demonstrated (Reinke, 2004): 0.91 for stewardship 0.88 for openness, and 0.52 for vision.

3.4.5. Related variables

Research on servant leadership has mainly focused on how a leader's influence follower outcomes. However, Eva et al. (2019) compile those research that has studied the antecedents (agreeableness, core self-evaluation, mindfulness, etc.), mediating (engagement, empowerment, trust climate, etc.) and moderator (work exhaustion, trust, sex, etc.) variables of servant leadership.

Servant leadership leads to different positive outcomes in employees such as engagement (Coetzer et al., 2017; Ling et al., 2017), wellbeing (Winston & Fields, 2015; Liden et al., 2014; Van Dierendonck, 2011), life satisfaction (Chughtai, 2018; Li et al., 2018), authenticity (Ramsey, 2006) and career satisfaction (Latif & Marimon, 2019). It also promotes other outcomes such as team performance (Song et al., 2015), firm performance (Overstreet et al., 2014) and service quality (Kwak & Kim, 2015). These outcomes could be classified into four groups: behavioural, attitudinal, leader-related and performance (Eva et al., 2019). First, among the behavioural outcomes, helping behaviours, voice behaviour and team effectiveness, could be found. Second, some of the most relevant attitudinal outcomes would be positive job-related outcomes (i.e. engagement, satisfaction), work-life balance, commitment and psychological wellbeing. Third, trust in the leader, perceived leader effectiveness and integrity are some of the leader-related outcomes. Last, among the performance outcomes, employee/team/organisational

performance, customer-oriented performance outcomes, knowledge sharing, service quality and team efficacy, are the ones that could be highlighted.

3.5. AUTHENTICITY AT WORK

3.5.1. Concept's definition

From a philosophical and psychological perspective, authenticity, which is understood as being honest with one's self, beliefs and core values (De Carvalho et al., 2015; Ménard & Brunet, 2011; Harter, 2002), has a long journey. However, from an empirical approach, it is still a recent research topic, specifically in the business literature (Ariza-Montes et al., 2019), where there is a growing need for research (Knoll et al., 2015). According to Rogers (1961), authenticity is centred on the individual, and it constitutes an attitude that enables the complete functioning of human beings. The most approved theory among scientific investigations, which is at the same time very acceptable for studies in the work area, considers authenticity as a multidimensional construct composed by authentic life, accepting external influence and self-alienation (Wood et al., 2008). The first dimension refers to acting following one's values and beliefs. The second one concerns until what grade someone is influenced by others' thoughts and actions. Finally, self-alienation dimension consists of the incongruence between the personality of a human being and an experience, what brought to the field of work, would mean that a worker would not know who he or she is at work. Hence, the maximum authenticity at work will be achieved when a worker experiences a high feeling of authentic living and a low feeling of accepting external influence and self-alienation.

3.5.2. Concept's origin

First, Rogers (1961) introduced the concept of authenticity, stating that it was the primary condition that leads an individual to be fully functioning. Later, Erickson (1994) added that it is an individual's perception what leads to authenticity. Also, Sheldon et al. (1997) explained that authenticity is not a trait, it is a state. The degree of authenticity a person feels will partly depend on the role that he/she fulfils and the context in which this individual is. Hence, employees' authenticity at work will depend on the congruence between an individual and his/her work environment. Wood et al. (2008) person-centred conception of authenticity is based on the research of Barrett-Lennard (1998). They explain that authenticity implies consistency between

three levels of an individual's primary experience: symbolized awareness; outward behaviour; and communication".

Therefore, the history of this concept can differentiate two different conceptualizations of authenticity. On the one hand, trait-based conceptualizations of authenticity, such as the research of Wood et al. (2008) explained above, consider authenticity as a personal characteristic that is relatively stable across time or situations. On the other hand, state-based conceptualizations defend that the feeling of authenticity depend on the degree of fit between a person and his/her environment (Van den Bosch & Taris, 2014a). This reasoning suggests that if a work context fits better with an employee's personality, this worker will feel more authentic. Based on this idea and on the previous work of Wood et al. (2008) which supported the three-factor structure, Van den Bosch & Taris (2014a) developed an instrument to measure authenticity as a state in the work context: the IAM Work.

3.5.3. Theories

One of the most studied theories in the research of authenticity is the Self-determination theory (SDT) (Ryan & Deci, 2000; Deci & Ryan, 1995; Deci, 1980). It defends that individuals are able to be authentic (to act according to their true- or core-self) when they are autonomous and self-determining. This theory is based on the motivation behind an individual's choices, assuming that they are either self-motivated and self-determined or originated by external influences. Deci & Ryan (2000) explain that self-determination is one of the three basic psychological needs of human beings (self-determination, competence, and relatedness). The satisfaction of this basic need is fundamental for optimal psychological health and well-being. Hence, as this theory contemplates authenticity as an inherent property of actions driven by self-determined motivation; if the motivation is self-determined, a behaviour is authentic.

Another theory that has been employed in the study of authenticity is the self-verification theory. It is related to the relational component of authenticity, which refers to being authentic in relationships with close others. It reflects the significance of close others seeing who an individual really is. This theory explains that individuals are driven by their need for self-knowledge and are attracted by others who approve of their pre-existing self-conceptions (Swann et al., 1992; Swann, 1983). Self-verification processes should be likely to occur in close relationships when

individuals are authentic. However, low authenticity could reveal fragile self-feelings that drive self-enhancement (Kernis & Goldman, 2002).

3.5.4. Measures

Although there is a variety of authenticity measures, such as Wood et al. (2008) or Kernis and Goldman (2006), just some of them focus on the work context. One of the most relevant ones in this area is developed by (Ménard & Brunet, 2011). However, probably, the most used scale to measure authenticity at work is the IAM (Individual Authenticity Measure at Work), developed by Van den Bosch and Taris (2014a). It adapts the questionnaire of authenticity developed by Wood et al. (2008). This instrument, composed of 12 items and consistent with the original scale, evaluates the three identified dimensions: authentic living, self-alienation and accepting external influence. The last two dimensions are recoded to be consistent with the first subscale, in which a high score represents a strong level of authenticity. Van den Bosch and Taris (2014a) demonstrated the scale's reliability (authentic living: 0.81; self-alienation: 0.83; and accepting external influence: 0.67).

3.5.5. Related Variables

Different scholars have called the attention to the intensifying search of authenticity in developed societies (Van den Bosch & Taris, 2014a; Grandey et al., 2012) and for the growing need for empirical research on authenticity in the workplace (Knoll et al., 2015). Authenticity contributes to generating healthier entities, as it is beneficial for individuals and collectives, helping them to find a meaningful job (Reich et al., 2013; Ménard & Brunet, 2011). When individuals are forced to perform behaviours contrary to their thoughts and beliefs, they develop different psychopathologies (De Carvalho et al., 2015).

In the labour context, authenticity at work has been related to different outcomes such as motivation and wellbeing. For example, Van den Bosch & Taris (2018) demonstrated that high levels of authenticity at work positively relate to non-self-determined motivation and negatively to non-self-determined motivation, as well as to higher wellbeing and work engagement, and lower burnout. Also, other authors related higher levels of authenticity with higher levels of work engagement (Ariza-Montes et al., 2019; Van den Bosch & Taris, 2014b; Grandey et al., 2012); subjective wellbeing (Ménard & Brunet, 2011); leaders' wellbeing (Toor & Ofori, 2009); eudemonic wellbeing, hedonic wellbeing, and life satisfaction (Kernis & Goldman, 2006); work

ability and intrinsic motivation (Emmerich & Rigotti, 2017). On the other hand, and research reveals that the most authentic workers present lower levels of strain (Grandey et al., 2012) and depression (Emmerich & Rigotti, 2017).

Authenticity has also been studied in relation to different variables such as leadership (Walumbwa et al., 2008), team outcomes (Hannah et al., 2011), cross-cultural psychology (Boucher, 2011), intimate relationships (Neff & Suizzo, 2006), wellbeing (Ménard & Brunet, 2011; Toor & Ofori, 2009; Goldman & Kernis, 2002), self-esteem (Wenzel & Lucas-Thompson, 2012) and positive affect (Reinecke & Trepte, 2014).

3.6. SPIRITUALITY AT WORK

3.6.1. Concept's definition

Although for some authors, workplace spirituality involves a religious connotation, it does not for others (Neck & Milliman, 1994), who support that is based on the values and philosophy of each individual (Milliman et al., 2003). These academics affirm that this concept allows the individual to find one's purpose in life on work, feel a strong connection to co-workers and enjoy an alignment of own values and beliefs with the one of the organisation. Workplace spirituality is based on the idea that workers' inner life "nourishes and is nourished by meaningful work that takes place in the context of community" (Ashmos & Duchon, 2000). All these aspects are grouped by Milliman et al. (2003), who consider spirituality at work as a multidimensional construct, whose core dimensions include three of the seven dimensions identified by Ashmos and Duchon (2000): meaningful work (individual level), sense of community (group level) and alignment with the organisation's values (organisation level). The dimension of meaningful work not only refers to having an enjoyable work or being energised by work, but it also involves the idea that work contributes to finding personal meaning and purpose. Having a sense of community involves a deep connection between employees and their co-workers, including support and genuine caring, as well as being linked with a common purpose. Finally, being in alignment with the organisation's values and mission implies employees feeling connected to the entity's goals, mission and values. It is based on the belief that all the members of the organisation care about the welfare of all the employees and the community, as well as the organisation concerns about employees.

3.6.2. Concept's origin

Workplace spirituality concept has been one of the main topics in business magazines and books (Milliman et al., 2003). Although during last years it has also been subject of academic research in business, there is still a huge gap in its investigation.

One of the first authors that work on spirituality was Canda (1983), who described it as relationship or interconnectedness with self, others and God. Some years later, Carroll (1998) contributed with a clear definition of the concept: spirituality (1) "is an intrinsic and irreducible aspect of the person (Canda, 1988); (2) is expressed through individual development and relationship with the environment; (3) integrates all aspects of the person; (4) involves the search for meaning and purpose; (5) involves loving relationship with all which exists; (6) provides a way of understanding human suffering and alienation; and (7) integrates the everyday worldly aspects with the transcendent aspects".

Mitroff and Denton (1999) introduced the concept of workplace spirituality explaining that it involves the effort to find one's ultimate purpose in life, to develop a connection to co-workers, and to have an alignment with the values of their organisation. Following this line, Ashmos and Duchon (2000) defined workplace spirituality as "the recognition that employees have an inner life that nourishes and is nourished by meaningful work that takes place in the context of community". These authors differentiated seven different dimensions of workplace spirituality: conditions for community, meaningful work, inner life, blocks to spirituality, personal responsibility, positive connections with other individuals, contemplation. Based on this research, Milliman et al. (2003) recognised workplace spirituality as a complex and multi-faceted construct formed by just three of the seven prior dimensions: meaningful work, sense of community and alignment with the organisation's values.

Later on, Fernandes Bella et al. (2018), in their systematic review of workplace spirituality concept, corroborated the existence of three dimensions: inner life (self-centred matters such as identity and values; what could be somewhat related to alignment with the organisation's values), sense of purpose or meaningful work, and sense of community.

3.6.3. Theories

Some of the theories employed in research on spirituality have been the self-concept and the social identity theory. These theories occur when an individual belongs to a workgroup or organisation. People's self-identity is influenced in part by how they think that others perceive the workgroup or organisation to which they belong (Dutton & Dukerich, 1991). However, people's social identity is formed by the organisation, but mostly by the immediate workgroup where an individual work (Ashforth & Mael, 1989). People require a larger social group to understand themselves completely. Hence, belonging to a workgroup that enables an employee's spiritual identity could energize the group and shapes one's self-concept (Duchon & Plowman, 2005; Ellemers et al., 2004). The theory of spiritual leadership refers to this frame as membership (Fry, 2003). This spiritual leadership model is probably the most developed and tested theory of spirituality and religion in the workplace (Benefiel et al., 2014).

Other theories that have been found in this research are the organisational and transpersonal theory. On the one hand, the organisational theory explains that organisations promote satisfying and meaningful life experiences for individuals, families, and society (Gull & Doh, 2004). It considers that organisations are communities that create social values and outcomes for society (Walsh et al., 2003). On the other hand, transpersonal theory (Cowley, 1993; Wilber et al., 1986) is based on self-transcendence. Spiritual growth produces qualitative changes in individuals' view of the world, leading to greater connectedness with self, others, and all existence.

3.6.4. Measures

Firstly, Ashmos and Duchon (2000) developed a questionnaire for measuring spirituality at work, differentiating seven different dimensions of workplace spirituality, representing the three levels of analysis: individual, group, and organisation. One of the most known measures of spirituality at work is the reduced version of this questionnaire, developed by Milliman et al. (2003). It evaluates spirituality at work based on the three dimensions that compose the concept: meaningful work, sense of community, and alignment with organisational values. It is a self-reported questionnaire in which a high score represents a strong perception by the worker of the level of spirituality at work. Strong reliability was demonstrated by Milliman et al. (2003) with

coefficient alphas ranging from 0.82 for meaningful work; 0.91 for sense of community; to 0.94 for alignment of values.

3.6.5. Related Variables

Workplace spirituality has been proposed to be positively related to employee work attitudes (Neck & Milliman, 1994). Some authors highlighted the importance of investigating these range of positive outcomes (King & Nicol, 1999). Concretely, Milliman et al. (2003) demonstrated that spirituality at work is positively related to organisational commitment, intrinsic work satisfaction, job involvement, organisational based self-statement; and negatively related to an individual's intention to quit. These authors also claim that there is a need to investigate workplace spirituality's impact on individuals and organisations. Different studies related spirituality at work with other work-related variables, such as job satisfaction, propensity to leave and job commitment (Tejeda, 2015; Chawla & Guda, 2010), worker turnover intention (Beehner & Blackwell, 2016), and leaders' decision-making (Fernando & Jackson, 2006). Moreover, workplace spirituality has also been linked to leadership, mainly servant leadership (The World Bank, 2021).

Spiritual resources and God have also been positively related to the generation of occupational wellbeing and life satisfaction (Ellison et al., 2010; Chandler, 2009; Lewis & Cruise, 2006), work engagement (Bickerton et al., 2014), self-transcendence and health status (Runquist & Reed, 2007). McGhee and Grant (2008) consider that people who act spiritually seek to live an authentic life and build authentic relationships with others (Bhaskar, 2013). Similarly, Bickerton et al. (2014) demonstrated that spiritual resources decreased burnout, contributing to better emotional health and workers' retention.

CHAPTER 4

HUMAN VALUES AND WORK ENGAGEMENT: THE MEDIATING ROLE OF AUTHENTICITY AMONG WORKERS IN A SPANISH RELIGIOUS ORGANISATION

4. HUMAN VALUES AND WORK ENGAGEMENT: THE MEDIATING ROLE OF AUTHENTICITY AMONG WORKERS IN A SPANISH RELIGIOUS ORGANISATION

4.1. INTRODUCTION

Over the last few decades, the study of religious organisations has become increasingly important. These institutions are currently major players within specific areas of the third sector (e.g., education, healthcare, and social work), which is essential to maintain a welfare state. In fact, the size of the non-profit entities within the whole of the global economy remains growing and they represent nowadays a significant component of the European economic and social context (Ariza-Montes et al., 2017). These institutions also provide many relevant benefits that are difficult to quantify, such as the local impacts of voluntary work, employment opportunities for some collectives that have been traditionally disadvantaged in terms of labour, and local services (Ayensa, 2011).

Faith-based organisations represent a pluralistic and unique work environment where religious and secular people coexist while working together. The last collective entails a specific degree of heterogeneity that ranges from workers who strongly identify with the institutional objectives to professionals little committed to the organisational goals (Ariza-Montes et al., 2017). The purpose of these institutions lies more in the way they conduct their activity, transmitting their character and charisma, than in the quantity of work they perform. Finding workers who share the predominant values and mission of the organisation is a challenge that these entities must face.

Non-profit organisations have been accused of a lack of professionalism in their human capital in comparison with for-profit companies (Dobrai & Farkas, 2010). For instance, these institutions have less capacity to attract and retain talented workers due to their low level of competitiveness in the market. They are usually able to incorporate only those employees who are not highly motivated by monetary compensation. Bacchiega and Borzaga (2003), among others, assume that this issue constitutes a main risk for their long-term survival. All of the above matters reveal the importance of taking action to increase employees' work engagement, in order to find and maintain authentic workers who share the values of the organisation. Moreover, it is important to highlight that spirituality is directly connected to employee engagement (Roof, 2015). Most of the workers in the third and social sectors, especially those from religious institutions, are usually

influenced by their ideological backgrounds, such as service vocation, empathy with a series of values, and personal self-actualization (Elson, 2006). This fact makes relevant the necessity of research in human values, where there is a very large investigation gap (Adams et al., 2016), determining which of them lead workers to be more engaged in these entities.

Religious institutions seem an appropriate context for examining these particular links, because human values are directly related to the personal vocation of their religious employees, and therefore, to authenticity and work engagement in their quotidian job. According to Bickerton et al. (2014), spiritual resources promote the meaning of the jobs and of the perceived capability to fulfil them with success. Consequently, the work engagement of this group, as well as authenticity, must increase through the daily work. This relationship is a main and important point to study, as the wellbeing of the workers also depends on the degree of authenticity that the work environment allows them to show (Ariza-Montes et al., 2017). Therefore, given the described unique features of non-profit religious organisations, it is fundamental to understand how their members feel and act for their long-term survival.

Moreover, although some studies could provide valuable insights to understand how the individual links between personal values, authenticity and work engagement operate, research on non-profit faith-based organisations is virtually non-existent, which emphasizes the significance of this investigation. The personal and professional lives of employees in non-profit religious institutions present a larger overlap between them than in other environments (Ariza-Montes et al., 2017; Ménard & Brunet, 2011). According to these authors, these entities constitute a unique context in which to examine the alignment of human values with professional life.

Based on the above context, this article aims to assess the predictive role of human values on authenticity and work engagement, as well as the mediation exercised by authenticity over the relationship between human values and work engagement. To achieve this purpose, the study is carried out in an extensive international Catholic institution whose social labour is centred on the social work sector and the education sector.

The structure of the paper is as follows. In “Theoretical background and research hypotheses” a revision of the most appropriate literature, as well as the hypotheses and research model, are presented. The “Materials and methods” section details the followed methodology. The

“Results” section displays the most significant achieved results. In the “Discussion,” the most relevant empirical outcomes are discussed. The article ends by summarizing the principal conclusions, as well as implications and limitations.

4.2. THEORETICAL BACKGROUND AND RESEARCH HYPOTHESES

To establish the hypotheses of this research, the framework of this paper reviews in the following paragraphs the theoretical concepts of human values, work engagement and authenticity, as well as the direct and indirect relationships between them.

4.2.1. Human values

Values are conceptualized as cognitive representations of universal needs (Schwartz, 1992). Schwartz’s (1992) Theory of Human Values indicates that members of almost all cultures, when they relate to values as guiding principles, implicitly identify ten types of basic human values. Schwartz’s (2006) study indicates that these universal motivational values act together based on a hierarchy of priorities, distinguishing each individual from others and characterizing each person. Values are beliefs that refer to desirable goals and that drive action. These features separate values from related concepts, such as norms or attitudes. Values also guide people in the evaluation of actions, individuals, policies and events. Schwartz (2006) explains that the relative importance of values leads attitudes and behaviours, because human values involve the perceptions of what is good and desirable (such as humility, justice, or success) (Ariza-Montes et al., 2018a).

Schwartz’s (1994, 1992) Theory of Human Values groups ten basic values into four higher-order constructs, constituting two large bipolar dimensions. The first one is *self-transcendence* (universalism and benevolence) versus *self-enhancement* (achievement and power), and the second one is *openness to change* (hedonism, self-direction, and stimulation) versus *conservation* (conformity, security, and tradition).

On the one hand, self-enhancement or individualism concerns the individual interests of each person and the maximization of his or her potential, while self-transcendence, also known as collectivism, makes reference to a greater concern for the wellbeing of others. On the other hand, the construct of openness to change inspires movement and living new experiences, while

conservation motivates individuals to maintain their actual situation in terms of resistance to anything that involves change.

This research considers that values play a main role among employees of religious organisations, where the human values and the personal profile of each individual can condition the interaction between professional and personal roles, ultimately affecting the workers' experience of authenticity and therefore their work engagement.

4.2.2. Work engagement

The positive connection between work and life in different organisational contexts is demonstrated. The benefits of work engagement are not reduced to the work area but also include the personal areas of life, improving the quality of life outside the workplace, as in what healthcare refers to as good social functioning, such as enriching family relationships (Rodríguez-Muñoz et al., 2014; Culbertson et al., 2012; Schaufeli et al., 2008; Greenhaus & Powell, 2006).

Work engagement refers to the positive and continuous emotional affective state of workers. Schaufeli et al. (2002a) affirm that it is defined by absorption, dedication and vigor. Absorption means being completely focus on and happily immersed in the job, so that time appears to go quickly. On the other hand, dedication leads to experience a sense of involvement, inspiration, enthusiasm, challenge, meaning and pride. Last, vigor is synonymous with being devoted to work, with energy, pleasure, and effort despite difficulties.

The argument of Halbesleben (2010) that engaged workers are more probable to accomplish their tasks than those with a lower degree of work engagement, it is even stronger among employees that have faith in God, as spiritual beliefs reinforce their meaning in the workplace (Park, 2012). This is because religious and spiritual aspects can influence how individuals interpret the occurrences of their daily lives or the way they structure their pursuits, and their general sense of wellbeing and life satisfaction (Lewis & Cruise, 2006; Emmons, 1999). Indeed, a longitudinal study of Christian religious employees (cross-cultural missionaries, clergy, chaplains, and others employed within faith-based institutions) proved that the link with God causes more work engagement than in other collectives (Bickerton et al., 2014).

4.2.3. Authenticity

Every day, there are increasing numbers of employees who question the meaning of work and how their jobs fit with the other roles in their lives (Hartung, 2009). Scholars from an extensive range of disciplines have drawn attention to the intensifying search of authenticity in developed societies (Van den Bosch & Taris, 2014a; Grandey et al., 2012; Liedtka, 2008). This matter has become increasingly important, as being authentic is beneficial for individuals and collectives, which contributes to generating healthier entities. Many are the psychopathologies that are created in individuals when they are forced to perform behaviours contrary to their nature (de Carvalho et al., 2015).

Authenticity mainly refers to acting in congruence with one's self, beliefs and core values (de Carvalho et al., 2015; Ménard & Brunet, 2011; Harter, 2002); some humanistic theorists call it respect of one's needs and values or self-respect (Maslow, 1976; Erikson, 1959). On the other hand, self-determination theories understand authenticity as self-initiated behaviours in line with the inherent basic psychological needs of competence, relatedness, and autonomy (Deci & Ryan, 2000, 1995; Sheldon & Kasser, 1995). According to these latter theories, two dimensions compose authenticity: cognitive and behavioural (Goldman & Kernis, 2002). The cognitive dimension involves the knowledge and appraisal of the self (Deci & Ryan, 2000), while the behavioural dimension refers to one's true self and acting sincerely in the interactions and relations (Kernis & Goldman, 2006; Goldman & Kernis, 2002). Therefore, authenticity has a long record in philosophy and psychology (Van den Bosch & Taris, 2014a); however, it has received limited attention in scientific research, specifically in the business literature, until very recently, mostly due to there being scarce reliable measures of this concept (Wood et al., 2008; Sheldon, 2004). There is also a particular dimension of spirituality in this term, where one's authenticity is living in tune with one's soul or God, not only with one's belief system or values (Burks & Robbins, 2012).

This research takes Roger's (1961) definition as a point of reference. This author considers that authenticity is centred on the person. It is an attitude that allows the whole functioning of individuals. Authenticity can be explained by a three-dimensional structure (Wood et al., 2008), which is nowadays the most approved theory among scientific researchers (Ariza-Montes et al., 2017). The three-dimensional model of authenticity developed by Wood et al. (2008) is shaped by authentic living, accepting external influence and self-alienation. First, authentic living means

being loyal to oneself and behaving by one's beliefs and values. Second, accepting external influence is understood as complying with the expectations of others; this means in what grade an individual is affected by other people's thoughts and actions. Finally, self-alienation concerns a state in which a person experiences incongruence between who he or she is and a particular experience; applied to the workplace, self-alienation would be not knowing who one is at work. Therefore, authenticity achieves its maximum level through the combination of a low degree of self-alienation and accepting external influence and a large level of authentic living.

The three-dimensional model of authenticity is very appropriate for studies in the work area (Ilies et al., 2005; Goldman & Kernis, 2002). It is demonstrated that authenticity generates a wide range of positive effects among workers as they find a meaningful job (Reich et al., 2013; Ménard & Brunet, 2011). However, there is a growing need for empirical investigation of authenticity in the workplace (Knoll et al., 2015). Moreover, a large proportion of the current measures consider authenticity to be a stable state instead of relating it to a context (Metin et al., 2016). As far as we know, the concept of authenticity has been studied in different environments, but what human values lead employees to be authentic in their everyday work, and how being authentic contributes to work engagement, among employees of faith-based organisations, have not been examined.

4.2.4. Direct relationship between human values and work engagement

Human values play an essential role in determining how personality is manifested in behaviour (Cropanzano et al., 1992), and an indisputable reality is that human values hold a principal position in institutions with a strong social mission, such as faith-based entities. In addition, as explained before, there is a positive direct relationship between work engagement and spiritual resources, as the link with God generates more work engagement in religious workers than in other groups of people (Bickerton et al., 2014). Among these religious and social employees (both with a pronounced social perspective), collectivism (self-transcendence) prevails over individualism (self-enhancement) (Ariza-Montes et al., 2018a; Kim, 2012). Therefore, self-transcendence (benevolence and universalism) should lead workers of faith-based organisations to be more engaged in their work. Although the relationship between self-transcendent values and work engagement has not been extensively explored, some studies of nurses have investigated this relationship. These research demonstrate that there is a significant positive correlation between self-transcendence (understood by Frankl (1992) as the ability of individuals

to discover meaning in their lives by being directed towards something or someone other than themselves, a concept quite similar to Schwartz's dimension of self-transcendence) and work engagement (García-Sierra et al., 2015; Palmer et al., 2010; Tomic & Tomic, 2010).

Moreover, these groups of religious and social workers are also characterized by features such as tradition, humility, obedience, and social order. Furthermore, some of these groups include nuns or other members of religious orders with a high average age (which is usual in Europe) that are used to having stability and order while providing their service to the community (Ariza-Montes et al., 2018a), which places conservation over openness to change in the context of Schwartz's values. Thus, conservation (understood as tradition, conformity and security by Schwartz's Theory of Human Values) should motivate work engagement in workers of religious organisations. In fact, some authors (Arciniega & González, 2006) affirm that continuance commitment is an intrinsic value of conservation, as this pole of the dimension comprises values related to security and conformity.

Therefore, these statements lead to the following two hypotheses:

Hypothesis 1: Self-transcendence is positively related to work engagement among workers of religious organisations.

Hypothesis 2: Conservation is positively related to work engagement among workers of religious organisations.

4.2.5. Assessing the mediation role of authenticity (indirect relationship between human values and work engagement)

As explained before, human values hold the main role in determining manifested behaviour. In addition, Harter's (2002) definition of authenticity helps to clarify the relationship between human values and authenticity, as he affirms that the last concept involves that both, feelings and thoughts, must be congruent with actions, leading to authentic behaviours. McCarthy (2015) consider that human beings' authenticity depends on the consistent pursuit of self-transcendence. He defends that people have a natural capacity for self-transcendence and are universally called to authenticity. McGhee and Grant (2008) consider that spiritual (which entails for him self-transcendence) people seek to live an authentic life. They act spiritually, living selflessly and meaningfully while striving to actualise their ultimate concern, and building

authentic relationships with others (Bhaskar, 2013). The studies that examine the relationship between human values and authenticity in daily work are very scarce, and we have not identified any studies conducted in the context of faith-based entities.

Due to this lack of studies, to analyse this relationship, this research focuses on the concept of authentic leadership, as spirituality (understood as self-transcendence, self-sacrifice, and a feeling of meaning and purpose) promotes authentic leadership (Klenke, 2007). First, it is important to note that altruism is an essential aspect of authentic leadership (Gardner et al., 2005). Different studies support that focusing on the needs of others, as the final goal, and the recognition of “compassion”, lead to a positive view of altruistic behaviour (Batson, 1998; Worchel et al., 1988). Kanungo and Mendonca (1996) also discuss altruism and its manifested leadership behaviours of cooperation, helping, charity, and motivating others. These researchers argue that altruistic behaviour is fundamental for leaders, as they require being receptive to others and showing an interest in the welfare of the institution and its workers, gaining their trust and commitment. These leaders also need to ensure that the vision and the strategy that they are going to implement are in line with the perspectives of others, as well as with their needs and aspirations for collective achievements.

From this point of view, focusing on authentic leadership, Michie and Gooty (2005) discuss the difference between authentic and inauthentic leaders. These authors, together with Bass and Steidlmeier (1999), and Howell and Avolio (1992), point out that only socialized transformational leaders, concerned with the common good, are considered authentic leaders. Leaders with strong integrity are characterized by internal consistency (including feeling emotions that are coherent with self-transcendent values), which leads to acting in line with values that respect the rights and interests of others. Moreover, Michie and Gooty (2005) explain that those honest leaders, who feel respect and compassion for others, act more consistently on these values without emotional conflict, and are therefore more authentic. These statements about the characteristics of authentic leaders align with Schwarz’s self-transcendence construct (benevolence and universalism). Hence, these theories support that self-transcendent values contribute to a work context of high consistency between values and behaviours. Particularly, for this research, the relationship between self-transcendent values and authentic leadership appears to be clear, as most of the managers of the target organisation are nuns, or in other

words, altruistic leaders who exemplify and demonstrate religious values to others. Therefore, these theories as a whole, building on Schwartz' values, lead to the following hypothesis:

Hypothesis 3: Self-transcendence is positively related to authenticity among workers of religious organisations.

Authenticity, understood as authentic living, accepting external influence and self-alienation (Wood et al., 2008), is more likely to manifest, with greater intensity, among those people who conduct voluntary service. This affirmation is supported by the reason that volunteering is a freely chosen activity (Stebbins, 2004, 2001), and that those volunteers, who feel in an imposed position, role, or identity, contrary to their values, usually choose another voluntary service (Campbell, 2010). This fact leads volunteers to have a free commitment, and therefore, to have a greater degree of authenticity.

Moreover, religious volunteering (Lim & MacGregor, 2012) and participatory activism (Petrova & Tarrow, 2007) are both influenced by personal values. Most people dedicated to volunteering in faith-based organisations or churches place a great deal of importance on God in their lives and pursue traditional values (Ariza-Montes et al., 2018b). Non-secular societies or cultures are more traditional and conservationist and show little tolerance (Inglehart & Baker, 2000), demonstrating an altruistic dedication in volunteering in religious institutions (Prouteau & Sardinha, 2015; Forbes & Zampelli, 2014; Choi & Dinitto, 2012), while secular societies are mostly "modern" and less dedicated to voluntary work (Ariza-Montes et al., 2018b). Then, volunteers in faith-based organisations, who are characterized by conservationist values similar to those of Schwartz, act in an authentic way in their collaborations. However, although this research does not study volunteers, but workers employed by religious organisations, all these studies lead to the hypothesis that conservation (understood as tradition, conformity, and security by Schwartz's Theory of Human Values) motivates authenticity in workers of faith-based institutions. We thus propose the following research hypothesis:

Hypothesis 4: Conservation is positively related to authenticity among workers of religious organisations.

There is an increasing need to evaluate the role of authenticity in different areas of life such as work (Ilies et al., 2005). Here, at this point, the question arises as to what extent that work allows employees to act according to their thoughts, beliefs, and preferences, is relevant. The research

of Sheldon et al. (1997) demonstrates that the low degree of authenticity (across different positions) is related to higher levels of perceived stress, anxiety, and depression. Person-Environment (P-E) fit Theory states that stress is a result of the incongruence of the person and his or her environment (Edwards et al., 1998; Caplan, 1983). Misfits between an individual and his or her environment could induce stress and strain, leading to a lower level of wellbeing and work engagement, feeling less comfortable at the work, and losing energy while pretending to be someone else (Van Den Bosch & Taris, 2014b). However, workers who feel authentic in their job, being faithful to their values and beliefs, are more intrinsically motivated, being “pulled” towards their work (Emmerich & Rigotti, 2017; Van Beek et al., 2012). In fact, in a study conducted by Menard and Brunet (2011), managers who perceived that they could be themselves at their jobs tended to find meaning and purpose, as well as satisfaction and emotions, in their occupation. Hence, the perception of having a meaningful job is associated with authenticity.

Moreover, in a study performed by Burks and Robbins (2012), among clinical psychologists, they emphasize the importance of therapists being authentic in their work. These authors notice that the more authentic the therapist could be in a session, the more comfortable the therapists could feel in the conversation, helping them to be more committed to their clients. The study participants admitted that religious beliefs influence these relations, as faith is an intrinsic part of who they are. Being true to one’s inner self is connected to positive outcomes and work engagement (Grandey et al., 2012). Authentic employees should fit their job better than inauthentic workers do and present greater performance (Van den Bosch & Taris, 2014b). This relationship is also extrapolated to the field of leadership. A study performed among army action teams, by Hannah et al. (2011), reveals that team leader authenticity is positively related to team authenticity, which leads to greater team productivity.

Focusing on each of the dimensions of authenticity defined by Wood et al. (2008), to be more authentic, the dimension denominated authentic living should show a high level, while accepting external influence and self-alienation must present a low level. Therefore, a positive relation is supposed to exist between the first dimension and work engagement and a negative relation between the last two dimensions and work engagement. Using a sample of 685 employees, Van den Bosch and Taris (2014b) highlight that authenticity at work accounts for, on average, 11% of the variance of different work outcomes. Self-alienation is the hugest predictor of work

engagement, followed by authentic living and accepting external influence. Hence, these authors conclude that employees who feel more authentic in their workplace fit better in it and are more energetic and more engaged in their work. In a more recent investigation, performed with 546 participants, Van den Bosch and Taris (2018) demonstrate that high levels of authenticity at work should be associated with higher levels of work engagement. Moreover, in another research developed by Ariza et al. (2019) among 208 nuns, whose objective is to study work engagement as a mediator variable between authenticity and subjective wellbeing, they demonstrate that there is a significant direct link between those religious workers who act in accordance with their values and work engagement.

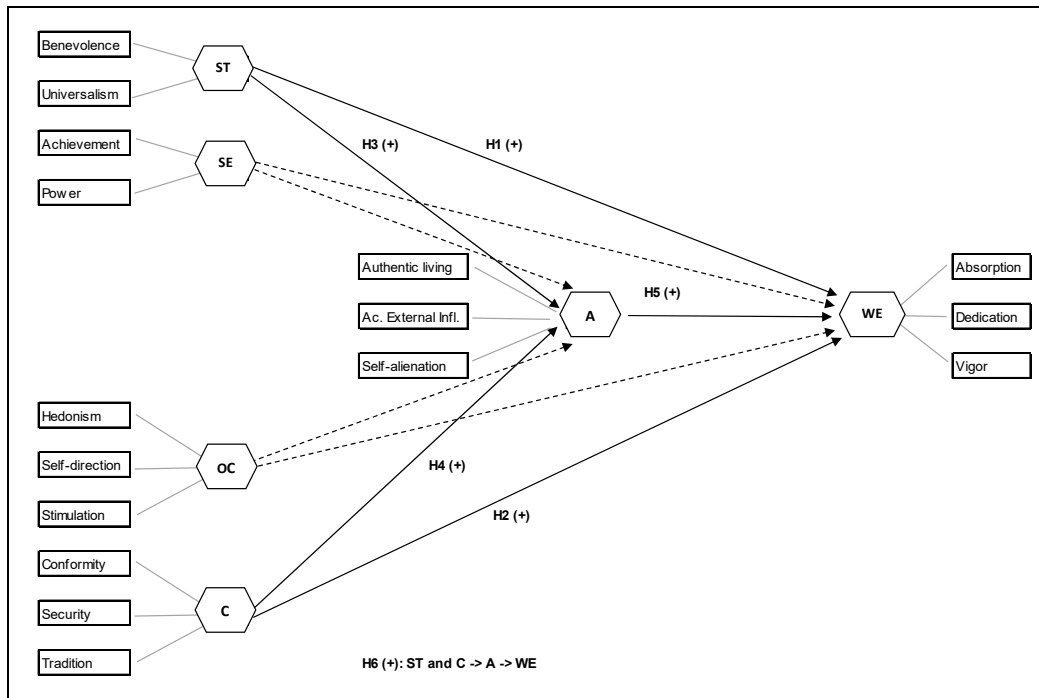
As the validity of the studies performed by Van den Bosch and Taris (2018, 2014b) is limited to just employees working in business and financial services, and those performed by Ariza et al., (2019) is limited to nuns, this research extrapolates this conclusion to all the workers (religious and secular) of a Catholic non-profit religious organisation, due to the importance that this type of institutions currently has. Therefore, this research raises the following hypothesis:

Hypothesis 5: Authenticity is positively related to work engagement among workers of religious organisations.

Finally, all these hypotheses lead to the belief that authenticity plays a mediating role between human values and work engagement, as being self-transcendent and conservationist leads not only to a higher level of work engagement, but also to a greater degree of authenticity, which contributes to being more engaged in the workplace. Given these relationships, the following hypotheses are considered:

Hypothesis 6a: Authenticity mediates the link between self-transcendent values and work engagement among workers of religious organisations.

Hypothesis 6b: Authenticity mediates the link between conservationist values and work engagement among workers of religious organisations.

Figure 1. Research model and working hypotheses.

A, authenticity; C, conservation; OC, openness to change; SE, self-enhancement; ST, self-transcendence; WE, work engagement.

4.3. METHODOLOGY

4.3.1. Sample and data collection

To conduct this research, a Google Forms survey was mailed to all members of the target institution, which is a Catholic organisation with a wide range of branches throughout Spain. The target organisation belongs to a community of apostolic life that was founded in France in the seventeenth century. Subsequently, this company expanded to a large number of countries, such as Spain, Switzerland, Italy, Germany, Portugal, Ireland, Greece or the United States. The institution is currently present in 5 continents (93 countries) with more than 20,000 religious workers. They live and serve in places of social priority: hospitals, homes for orphans, schools, shelters for homeless people or for those who suffer disabilities. The mentioned questionnaire mailed to the target institution was accompanied by an explanation of the goals of this investigation. Before participating in the study, all the individuals gave their informed consent for inclusion. The link to the questionnaire was sent by email to all the respondents, and it was answered on a wide range of devices: computers, smartphones, and tablets. All the replies were saved from Google Forms to a spreadsheet in Google Drive. The investigation was performed conforming to the Declaration of Helsinki. The data collection was carried out between April and

May 2016. The survey was sent to 1,942 workers, of which 1,014 questionnaires were answered and 938 were valid questionnaires, after rejecting the difference by incomplete parts, resulting in a 48.3% final valid response rate.

Of the 938 respondents, 88.8% are employees, and 11.2% are managers. Moreover, 79.9% are secular, while just 20.1% are religious. Another characteristic of this sample is that most of the workers are women (84.2%; men are just 15.8%), and in terms of sector activity, most of the respondents develop their activity in the education sector (55.2%), and the rest of them belong to the social assistance sector (44.8%), which is formed mainly of social dining rooms, homes for orphans, and residences for elderly people. Other significant demographic data includes that most of the population has completed university studies (70.4%), and the other has finished secondary studies (18.3%) or primary education (11.2%). Finally, the respondents have an average age of 44.9 years.

4.3.2. Measurements

All the variables in this research are measured through validated questionnaires. To assess human values, as stated in Schwartz's Theory of Human Values (1992), the reduced version of PVQ (Portrait Value Questionnaire), composed of 21 items, is employed. This instrument measures 10 fundamental values, classified into four higher-order constructs and two orthogonal axes (self-transcendence – self-enhancement and conservation - openness to change). Each of the items defines a person with whom the surveyed could feel identified or not, using a Likert scale ranging from 1 (in no way the description fits me) to 4 (the description closely resembles me). Some illustrations of items are as follows: "It is important to her/him to understand different people" (universalism - self-transcendence); "It is important to her/him to show abilities and be admired" (achievement - self-enhancement); "It is important to her/him to follow traditions and customs" (tradition - conformity); "It is important to her/him to think new ideas and being creative" (self-direction – openness to change). The validity and reliability of PVQ is demonstrated by Schwartz and Rubel-Lifschitz (2009) in diverse environments, achieving reliability indexes ranging from 0.37 to 0.70. This study achieves good quality criteria as all VIF (Variance Inflation Factor) values are lower than 1.5 (see Table 3).

To measure work engagement, this study employs the Spanish version (produced by Benevides-Pereira et al., 2009) of UWES (Utrecht Work Engagement Scale), which was developed by

Schaufeli and Bakker (2003). This scale includes the three dimensions that constitute this variable (absorption, dedication and vigor). Each dimension is measured in the questionnaire by three items, according to a Likert scale ranging from 1 (never) to 5 (always). Then, a larger punctuation represents a higher level of work engagement: absorption (i.e., I feel happy when I am working intensely), dedication (i.e., I am enthusiastic about my job) and vigor (i.e., At my job, I feel strong and vigorous). Different studies (Demerouti et al., 2015; Schaufeli et al., 2006) demonstrate the validity and reliability of this scale. The estimated reliability of this research for the three subscales ranges from 0.723 (absorption) to 0.838 (dedication) (see Table 3).

To assess authenticity at work, Van den Bosch and Taris (2014a) developed the IAM (Individual Authenticity Measure at work), which is an adaptation of the authenticity scale designed by Wood et al. (2008). This questionnaire includes the three dimensions discussed in the theoretical framework: authentic living (i.e., “At work, I always stand by what I believe in”), accepting external influence (i.e., “I am strongly influenced in the workplace by the opinions of others”) and self-alienation (i.e., “I don’t feel who I truly am at work”). Each dimension is composed of 4 items that are ranked applying a Likert scale that ranges from 1 (totally agree) to 5 (totally disagree). Accepting external influence and self-alienation subscales are recoded to be consistent with the subscale for authentic living, in which a higher score represents a greater level of authenticity. Van den Bosch and Taris (2014a) and Metin et al. (2016) demonstrate the scale’s reliability. The reliability estimated in this research ranges from 0.728 (authentic living) to 0.781 (accepting external influence) (see Table 3).

4.3.3. Data analysis

This research uses PLS (Partial Least Squares), a variance-based approach of structural equation modelling (SEM) (Roldán & Sánchez-Franco, 2012). This technique was chosen first based on the properties of the constructs involved in the research model. As theoretical contributions (Henseler et al., 2014; Rigdon, 2012) and empirical simulation studies (Sarstedt et al., 2016; Becker et al., 2013) have confirmed, the application of PLS is appropriate to composite measurement models. In this article, the PLS path modelling estimates are consistent (Rigdon, 2016), and there is no bias (Sarstedt et al., 2016). Lastly, this model has been selected for its adaptability to studies carried out in the field of social science research, as the data tend to be non-normally distributed, the measurement scales are frequently poorly developed, theoretical frameworks lack solid development, the focus is mainly on the prediction of the dependent

variables, there are enough ordinal and categorical data, and the research model appears to be quite complicated in relation to the type of links defined in the hypotheses (Roldán & Sánchez-Franco, 2012).

PLS permits the evaluation of the reliability and validity of theoretical constructs' measures, as well as the estimation of the relationships among these constructs (Barroso et al., 2010). This research uses SmartPLS 3.2.8 software, following a two-step approach, to implement the multidimensional superordinate constructs (Chin, 2010). Consequently, using the PLS algorithm, all the items of each dimension are optimally weighted and combined, to build a latent variable score. Later, the first-order factors (dimensions) become the observed indicators of the second-order constructs, which are self-transcendence, self-enhancement, conservation, openness to change, authenticity and work engagement variables (Chin & Gopal, 1995). A construct is a general concept that is estimated either reflective or formative. Hair et al. (2017) explain that if the indicators are highly correlated and interchangeable, they are reflective and estimated in Mode A, and their reliability and validity should be thoroughly examined. Then, their outer loadings, composite reliability, AVE (Average Variance Extracted) and discriminant validity should be examined and reported. However, if the indicators cause the latent variable and are not interchangeable among themselves, they are formative and they will be estimated in Mode B. As such, it is not necessary to report indicator reliability, internal consistency reliability, and discriminant validity. It will be examined the validity, the magnitude and significance of the weights, as well as the multicollinearity of the indicators. In social science research, visualizing the measure as an approximation seems more realistic (Rigdon, 2014), what from a conceptual point of view, favours the use of composite (formative) indicators over causal (reflective) indicators. In this study, self-transcendence, self-enhancement, conservation and openness to change are estimated as formative-formative constructs, authenticity as reflective-formative and work engagement as reflective-reflective (Ringle et al., 2012). This article statistically examines the measurement and structural models (Ringle et al., 2015).

4.4. RESULTS

4.4.1. Descriptive statistics

The main descriptive statistics concerning the first-order dimensions are presented in Table 1. As can be observed, the subjects denote a high level of self-transcendence (benevolence: 3.83;

universalism: 3.80) and a low level of self-enhancement (achievement: 2.14; power: 1.77), while in other Schwartz's dimension, conservation shows an elevated mean (tradition: 3.61; security: 3.34; conformity: 3.13) and a medium level of openness to change (self-direction: 3.26; hedonism: 2.81; stimulation: 2.67), being the minimum 1 and the maximum 4 on a Likert scale. Authenticity also shows a remarkable level in all its dimensions (authentic living: 4.24; accepting external influence: 4.08; self-alienation: 3.62; of a minimum level of 1 and maximum of 5). Last, all dimensions of work engagement denote an elevated mean (dedication: 4.55; vigor: 4.31; absorption: 4.26; of a minimum level of 1 and maximum of 5). Table 1 also reveals that most of the correlations between dimensions are statically significant and consistent with the suggested models (Modes A and B).

Table 1.Descriptive statistics and inter-correlations for the study dimensions.

	Variable	Mean	SD	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
1	Benevolence	3.83	0.39	1															
2	Universalism	3.8	0.37	-0.033	1														
3	Achievement	2.14	0.89	-0.013	0.292**	1													
4	Power	1.77	0.65	0.197**	0.076*	0.161**	1												
5	Conformity	3.13	0.77	0.180**	0.119**	0.220**	0.003	1											
6	Security	3.34	0.7	0.216**	0.156**	0.134**	0.310**	-0.025	1										
7	Tradition	3.61	0.55	-0.006	0.603**	0.269**	0.138**	0.185**	0.083*	1									
8	Hedonism	2.81	0.86	0.239**	0.04	0.103**	0.289**	0.036	0.401**	0.051	1								
9	Self-direction	3.26	0.64	-0.161**	0.186**	0.087**	-0.090**	0.089**	0.100**	0.053	-0.058	1							
10	Stimulation	2.67	0.79	-0.223**	0.092**	0.029	-0.074*	-0.171**	-0.072*	-0.02	-0.052	0.473**	1						
11	Authentic living	4.24	0.65	0.427**	0.052	0.028	0.186**	0.139**	0.275**	0.105**	0.333**	-0.174**	-0.249**	1					
12	Ac. external influence	4.08	1	0.012	0.201**	0.365**	0.013	0.290**	0.058	0.230**	0.110**	-0.018	-0.048	0.029	1				
13	Self-alienation	3.62	1.02	-0.023	0.418**	0.280**	0.175**	0.065*	0.079*	0.337**	0.084**	0.188**	0.115**	0.05	0.122**	1			
14	Absorption	4.26	0.7	0.027	0.340**	0.514**	0.194**	0.163**	0.102**	0.251**	0.194**	0.039	-0.017	0.038	0.336**	0.250**	1		
15	Dedication	4.55	0.65	0.235**	0.083*	0.228**	0.166**	0.359**	0.081*	0.192**	0.224**	-0.126**	-0.155**	0.295**	0.291**	0.126**	0.263**	1	
16	Vigor	4.31	0.7	-0.062	0.749**	0.295**	0.064*	0.158**	0.133**	0.575**	0.028	0.189**	0.157**	-0.017	0.242**	0.387**	0.286**	0.076*	1

** $p < 0.01$; * $p < 0.05$

4.4.2. Common method bias

Before assessing a PLS model, a statistical technique is employed to identify a potential CMB (Common Method Bias) situation. This approach consists of a full collinearity test based on VIFs (Variance Inflation Factors) to assess both vertical and lateral collinearity. A VIF achieving a value higher than 3.3 indicated pathological collinearity. This indication warned that a model could be contaminated by CMB (Kock, 2015; Kock & Lynn, 2012). As displayed in Table 2, the present model is free of CMB, as it attains a maximum VIF of 1.380.

Table 2. Full collinearity VIFs.

	A	WE
A		1.151
C	1.240	1.242
OC	1.067	1.080
SE	1.010	1.013
ST	1.279	1.380

A, authenticity; C, conservation; OC, openness to change; SE, self-enhancement; ST, self-transcendence; WE, work engagement

4.4.3. PLS models

To assess PLS results, we follow a two stages approach: first, testing the reliability and validity of both measurement models and, second, evaluating the significance of the paths between the constructs of the structural model. Lastly, we assess the predictive validity of the research model.

4.4.3.1. Measurement models

Both measurement models, measurement model 1 (for first-order dimensions) in Table 3, and measurement model 2 (for second-order constructs) in Table 4, show acceptable results. Both measurement models satisfy the requirements of item reliability, as the loadings of those first-order dimensions and second-order constructs estimated on Mode A are generally higher than 0.707 (Tables 3 and 4) (Carmines et al., 1979). Just two of the outer loadings of the indicators are slightly below this critical level (Table 3). However, we decide to maintain them to keep the content validity of the scale (Hair et al., 2011). They also satisfy the requirements of construct reliability, as the Cronbach's alpha, Jöreskog's rho (rho_A) and composite reliability (CR) are higher than 0.7 (Tables 3 and 4) (Nunnally et al., 1967). Last, all first-order dimensions and second-order constructs reach convergent validity since the average variance extracted (AVE) is

over the 0.5 critical level (Tables 3 and 4) (Fornell & Larcker, 1981). Finally, Tables 3 and 4 also show that based on the Fornell-Larcker criterion (Henseler et al., 2015), diagonal elements (Tables 3 and 4) are the square root of the variance shared between the constructs and their measures (AVE). Therefore, those estimated on Mode A satisfy the discriminant validity requirements, as diagonal elements are higher than off-diagonal elements, with off-diagonal items representing the correlations among the constructs.

Concerning those first-order dimensions and second-order constructs estimated on Mode B, the examination starts by testing the potential multicollinearity between the items (Roldán & Sánchez-Franco, 2012). Petter et al. (2007) affirm that a VIF value greater than 3.3 is a signal of high multicollinearity. Nevertheless, Ringle et al. (2015) defend that multicollinearity should be a concern only if VIF values are over the 5 critical level. In this case, the maximum VIF statistic for first-order dimensions and second-order constructs is 1.423, below both thresholds, so multicollinearity is not a concern. Finally, this investigation examines the magnitude and significance of the weights (Tables 3 and 4). Weights offer data concerning how each item contributes to the respective dimensions and constructs (Chin, 1998), allowing to place the indicators according to their contribution. A measure is relevant for a composite construct when the significance level is at least 0.05 (Roldán & Sánchez-Franco, 2012). Hence, in both models estimated in Mode B, most of the measures are significant (Tables 3 and 4). We decide to maintain all of them to keep the content validity of the scale (Hair et al., 2011).

Table 3. Measurement model 1 and reliability and validity.

Variable	Outer loadings	Outer weights	VIF
Benevolence			
Important to help people and care for others wellbeing		0.806 ***	1.142
Important to be loyal to friends and devote to close people		0.372 ***	1.142
Universalism			
Important that people are treated equally and have equal opportunities		0.360 ***	1.070
Important to understand different people		0.655 ***	1.108
Important to care for nature and environment		0.386 ***	1.113
Achievement			
Important to show abilities and be admired		0.412 **	1.400
Important to be successful and that people recognize achievements		0.717 ***	1.400
Power			
Important to be rich, have money and expensive things		0.756 ***	1.044
Important to get respect from others		0.518	1.044
Conformity			
Important to do what is told and follow rules		0.537 ***	1.085
Important to behave properly		0.707 ***	1.085

Security			
Important to live in secure and safe surroundings	0.146		1.115
Important that government is strong and ensures safety	0.944	***	1.115
Tradition			
Important to be humble and modest, not draw attention	0.534	***	1.010
Important to follow traditions and customs	0.795	***	1.010
Hedonism			
Important to have a good time	-0.089		1.321
Important to seek fun and things that give pleasure	1.041	**	1.321
Self-direction			
Important to think new ideas and being creative	0.920	***	1.036
Important to make own decisions and be free	0.256		1.036
Stimulation			
Important to try new and different things in life	1.063	***	1.243
Important to seek adventures and have an exciting life	-0.169		1.243
Authentic living			
I am true to myself at work in most situations	0.834	***	
At work, I always stand by what I believe in	0.533	***	
I behave in accordance with my values and beliefs in the workplace	0.839	***	
I find it easier to get on with people in the workplace	0.739	***	
Accepting external influence			
At work, I feel alienated	0.496	***	
I do not feel who I truly am at work	0.719	***	
At work, I feel out of touch with the "real me"	0.882	***	
In my working environment I feel "cut off" from who I really am	0.880	***	
Self-alienation			
At work, I feel the need to do what others expect me to do	0.798	***	
I am strongly influenced in the workplace by the opinions of others	0.753	***	
Other people influence me greatly at work	0.741	***	
At work, I behave in a manner that people expect me to behave	0.807	***	
Absorption			
I feel happy when I am working intensely	0.763	***	
I am immersed in my job	0.869	***	
I get carried away when I am working	0.771	***	
Dedication			
I am enthusiastic about my job	0.914	***	
My job inspires me	0.874	***	
I am proud of the work that I do	0.820	***	
Vigor			
At my work, I feel bursting with energy	0.883	***	
At my job, I feel strong and vigorous	0.886	***	
When I get up in the morning, I feel like going to work	0.773	***	

The loading and weights significance was estimated by bootstrap 95% confidence interval (based on n = 5000 subsamples)

****p < 0.001; **p < 0.01; *p < 0.05 (based on t (4999), two-tailed test)*

Construct reliability and validity						
	Cronbach's alpha	rho_A	Composite reliability	Average Variance Extracted (AVE)		
Absorption	0.723	0.742	0.844	0.644		
Authentic living	0.728	0.769	0.83	0.557		
Dedication	0.838	0.842	0.903	0.757		
Accepting external influence	0.781	0.795	0.858	0.601		
Self-alienation	0.738	0.789	0.84	0.579		
Vigor	0.805	0.818	0.885	0.721		

Discriminant validity						
Fornell-Lacker						
	Absorption	Authentic living	Dedication	Accepting external influence	Self-alienation	Vigor
Absorption	0.802					
Authentic living	0.369	0.747				
Dedication	0.637	0.453	0.870			
Accepting external influence	-0.009	0.122	0.082	0.775		
Self-alienation	0.075	0.237	0.199	0.466	0.761	
Vigor	0.596	0.423	0.744	0.152	0.204	0.849

Table 4. Measurement model 2 and reliability and validity.

Variable	Outer loadings	Outer weights	VIF
Benevolence		0.557 ***	1.423
Universalism		0.581 ***	1.423
Achievement		-0.788	1.203
Power		1.019 **	1.203
Conformity		0.250 **	1.175
Security		0.428 ***	1.182
Tradition		0.655 ***	1.139
Hedonism		0.050	1.079
Self-direction		0.539 ***	1.104
Stimulation		0.682 ***	1.150
Authentic living		0.984 ***	1.058
Accepting external influence		-0.062	1.276
Self-alienation		0.085	1.331
Absorption	0.836 ***		
Dedication	0.910 ***		
Vigor	0.888 ***		

The loading and weights significance was estimated by bootstrap 95% confidence interval (based on $n = 5000$ subsamples)

*** $p < 0.001$; ** $p < 0.01$; * $p < 0.05$ (based on $t(4999)$, two-tailed test)

Construct reliability and validity

	Cronbach's alpha	rho_A	Composite reliability	Average Variance Extracted (AVE)
WE	0.852	0.857	0.910	0.772

WE, work engagement

Discriminant validity***Fornell-Lacker***

	A	C	OC	SE	ST	WE
WE	0.475	0.302	0.212	-0.103	0.404	<i>0.879</i>

A, authenticity; C, conservation; OC, openness to change; SE, self-enhancement; ST, self-transcendence; WE, work engagement

4.4.3.2. Structural model

In accordance with Hair et al.'s (2014), this research applies a bootstrapping technique (5,000 re-samples) to produce the standard errors, t-statistics, p-values and 95% BCCIs (Bias-Corrected Confidence Intervals). They permit the evaluation of the statistical significance for the hypothesized relationships (both direct and indirect). Table 5 displays the principal parameters obtained to assess the structural model. The main criterion for measuring the explained variance of the endogenous constructs is the coefficient of determination (R^2). Our results show that the structural model presents acceptable predictive relevance for the endogenous construct work engagement ($R^2 = 0.319$). The mediating variable authenticity offers a lower coefficient of determination ($R^2 = 0.134$), which is because it is a construct that contributes to explaining the variance of work engagement and is in part explained by the constructs of human values, but most of its variance is not explicated by the constructs (Table 5).

Table 5. Structural model.

<i>R² WE = 0.319</i>							
<i>R² A = 0.134</i>							
Relationship	Path coefficient	T Statistics	P Values		2.5%	97.5%	Significance
<i>Direct Effects</i>							
ST -> A	0.306	5.002	0.000	***	0.183	0.421	Sig.
ST -> WE	0.196	3.862	0.000	***	0.095	0.294	Sig.
SE -> A	-0.056	1.049	0.294		-0.154	0.069	No Sig.
SE -> WE	-0.052	1.260	0.208		-0.116	0.047	No Sig.
C -> A	0.019	0.459	0.647		-0.072	0.095	No Sig.
C -> WE	0.140	4.363	0.000	***	0.075	0.201	Sig.
OC -> A	0.090	2.524	0.012	*	0.009	0.152	Sig.
OC -> WE	0.081	2.418	0.016	*	0.013	0.142	Sig.
A -> WE	0.367	8.721	0.000	***	0.283	0.447	Sig.
<i>Indirect Effects</i>							
ST -> A -> WE	0.112	4.387	0.000	***	0.067	0.167	Sig.
SE -> A -> WE	-0.021	1.022	0.307		-0.061	0.023	No Sig.
C -> A -> WE	0.007	0.460	0.646		-0.026	0.035	No Sig.
OC -> A -> WE	0.033	2.507	0.012	*	0.004	0.057	Sig.

A, authenticity; C, conservation; OC, openness to change; SE, self-enhancement; ST, self-transcendence; WE, work engagement.

Bootstrapping 95% confidence intervals bias corrected (based on n = 5000 subsamples).

****p < 0.001; **p < 0.01; *p < 0.05 [based on t (4999), two-tailed test]. Relevant relationships in bold.*

As shown in Table 5, the structural model confirms the direct and positive relationships between the dimensions of both self-transcendence (H1) (path coefficient: 0.196***; *t*-value: 3.862) and conservation (H2) (path coefficient: 0.140***; *t*-value: 4.363) of Schwartz's human values and work engagement, confirming that there is no direct relationship between the opposite dimension of self-transcendence, which is self-enhancement, and work engagement. Hence, these results lead to the conclusion that there is empirical evidence to support H1 and H2. However, surprisingly, they show that there is also a direct relationship between the opposite dimension of conservation according to Schwartz, which is openness to change, and work engagement (path coefficient: 0.081*; *t*-value: 2.418), although this direct relationship is less intense than the first one (conservation–work engagement), which is supported by the literature.

The structural model (Table 5) also supports the direct and positive relationship between self-transcendence and authenticity (H3) (path coefficient: 0.306***; *t*-value: 5.002), rejecting the relationship between its opposite dimension, self-enhancement and authenticity. Nevertheless, the results do not support a direct relationship between conservation and authenticity (H4) (path

coefficient: 0.019; t -value: 0.459), supporting the direct relation of its opposite dimension, openness to change–authenticity (path coefficient: 0.090*; t -value: 2.524). Hence, these results contribute to the conclusion that there is empirical evidence to sustain H3, as well as the opposite dimension of H4 (openness to change–authenticity). This structural model also describes a significant positive direct effect between authenticity and work engagement (H5) (path coefficient: 0.367***; t -value: 8.721), which means that there is empirical evidence to sustain H5.

This article also conducts a mediation analysis. In PLS a stepwise approach is not necessary, as it is able to test mediating effects in a single model at once (Nitzl et al., 2016). The steps proposed by Zhao et al., (2010), and later supported by other authors such as Hair et al. (2017) and Nitzl et al. (2016), for the mediator analysis procedure are the following: first, determining the significance of the indirect effect; second, determining the type of effect or of mediation. Then, this model proves that there is an indirect positive and significant relationship between self-transcendence and work engagement (H6a) (path coefficient: 0.112***; t -value: 4.387), partially mediated by authenticity, as the direct effect self-transcendence-work engagement is also significant and positive (rejecting a significant indirect effect of authenticity on the self-enhancement-work engagement link). There is also empirical evidence to sustain the indirect positive and significant relationship between openness to change and work engagement (path coefficient: 0.033*; t -value: 2.507). This link is partially mediated by authenticity, as the direct effect openness to change-work engagement is also significant and positive (rejecting H6b, since the model shows that there is not a significant indirect relationship between conservation and work engagement, and then, no mediation). Thus, the results lead authenticity to be a mediating variable between human values and work engagement, being a complementary partial mediation (Hair et al., 2017; Nitzl et al., 2016; Zhao et al., 2010).

4.4.3.3. Assessment of the predictive validity using holdout samples

This research also aims to develop a prediction model. Explanation and prediction follow two different aims that could be combined in an investigation (Dolce et al., 2017; Shmueli, 2010). A model's predictive ability refers to the capability of producing accurate predictions of further observations, independent of their temporal or cross-sectional nature (Shmueli & Koppius, 2011). Predictive validity explains that a given group of measures, of a specific construct, can predict a certain outcome variable (Straub et al., 2004). Hence, this investigation evaluates the

predictive ability of the suggested research model, through the use of cross-validation with holdout samples (Evermann & Tate, 2016), employing the PLS predict algorithm (Shmueli et al., 2016) available in the SmartPLS software version 3.2.8. (Ringle et al., 2015). To assess whether the research model entails predictive ability, this study checks the Q^2 value. Positive Q^2 values indicate that the prediction error of PLS results is smaller than the prediction error of just utilising the mean values. In this way, the RMSE (Root Mean Squared Error) and the MAE (Mean Absolute Error) are the statics used to predict error. Therefore, positive Q^2 values indicate that the proposed research model presents appropriate predictive ability. Consequently, due to the findings explained above, the research model has enough evidence to confirm its predictive validity (out-of-sample prediction), to forecast values for new cases of the dimensions of authentic living, dedication, vigor and absorption, as well as for all the indicators (Table 6). Therefore, the proposed research model of this article obtains additional support from this predictive validity.

Table 6. PLS prediction assessment.

Construct Prediction Summary	
	Q^2
A	-0.26
WE	-0.06
Dimension Prediction Summary	
	Q^2
Authentic living	0.108
Accepting external influence	-0.005
Self-alienation	-0.005
Dedication	0.153
Vigor	0.132
Absorption	0.137

Indicator Prediction Summary

	PLS			LM			PLS-LM		
	RMSE	MAE	Q ² _{predict}	RMSE	MAE	Q ² _{predict}	RMSE	MAE	Q ² _{predict}
I am true to myself at work in most situations	0.724	0.581	16.502	0.078	0.73	0.577	0.646	-0.149	15.925
At work, I always stand by what I believe in	1.071	0.879	36.69	0.019	1.067	0.86	1.052	-0.188	35.83
I behave in accordance with my values and beliefs in the workplace	0.763	0.571	17.906	0.065	0.769	0.571	0.698	-0.198	17.335
I find it easier to get on with people in the workplace	0.889	0.663	23.429	0.063	0.9	0.664	0.826	-0.237	22.765
At work, I feel alienated	1.417	1.223	57.083	0.013	1.41	1.211	1.404	-0.187	55.872
I do not feel who I truly am at work	1.351	1.101	50.862	0.008	1.356	1.098	1.343	-0.255	49.764
At work, I feel out of touch with the “real me”	1.185	0.907	38.927	0.016	1.193	0.909	1.169	-0.286	38.018
In my working environment I feel “cut off” from who I really am	1.128	0.851	35.979	0.032	1.134	0.848	1.096	-0.283	35.131
At work, I feel the need to do what others expect me to do	1.363	1.154	56.269	0.047	1.365	1.154	1.316	-0.211	55.115
I am strongly influenced in the workplace by the opinions of others	1.102	0.878	33.997	0.03	1.108	0.879	1.072	-0.23	33.118
Other people influence me greatly at work	1.14	0.939	36.325	0.031	1.146	0.943	1.109	-0.207	35.382
At work, I behave in a manner that people expect me to behave	1.32	1.107	52.607	0.072	1.33	1.111	1.248	-0.223	51.496
I feel happy when I am working intensely	0.778	0.618	18.185	0.067	0.777	0.608	0.711	-0.159	17.577
I am immersed in my job	0.698	0.56	15.211	0.107	0.7	0.559	0.591	-0.14	14.652
I get carried away when I am working	1.015	0.797	30.009	0.062	1.018	0.798	0.953	-0.221	29.211
I am enthusiastic about my job	0.721	0.567	15.806	0.126	0.719	0.56	0.595	-0.152	15.246
My job inspires me	0.776	0.6	18.056	0.089	0.769	0.592	0.687	-0.169	17.464
I am proud of the work that I do	0.6	0.425	11.812	0.12	0.609	0.426	0.48	-0.184	11.386
At my work, I feel bursting with energy	0.776	0.634	17.883	0.091	0.778	0.633	0.685	-0.144	17.25
At my job, I feel strong and vigorous	0.703	0.588	15.62	0.114	0.709	0.592	0.589	-0.121	15.028
When I get up in the morning, I feel like going to work	0.886	0.702	22.378	0.069	0.874	0.681	0.817	-0.172	21.697

4.5. DISCUSSION

The study of religious organisations is increasingly important. These entities have become main players in particular activities of the services sector (i.e., social services, education, and healthcare), and their contributions are essential to maintain the welfare state. In fact, the number of non-profit entities continues to expand within the global economy, and, nowadays, they play a leading role in the European economic and social framework (Ariza-Montes et al., 2017). These organisations do not consider the maximization of their economic value as an end. In contrast, their inspiring principles lie in other sets of priorities that are not of economic nature, such as aligning people with the identity values of the organisation.

The current study analyses the role of human values as a significant predictor of work engagement and examines the mediating function of authenticity in this relationship. These links have rarely been addressed, much less in the unexplored context of faith-based entities. To achieve this goal, a Catholic religious organisation with a strong presence in Spain is studied, in which approximately 1,000 workers of the educational and social sector are analysed. In addition, an integral model of the mentioned relationship between human values, authenticity and work engagement is designed, in which both direct and indirect links are proposed. To this end, a model of structural equations is applied to verify the hypotheses raised in this study.

As will be verified below, the achieved results provide very valuable evidence to understand the functioning of religious organisations in critical aspects for their long-term survival, such as the work engagement of their employees.

First, the main claim of this research is that certain human values contribute positively to increasing work engagement among employees of religious organisations. Self-transcendent, and interestingly enough, both of the poles of the dimension conservation versus openness to change (although the latter less intensely), may be related to greater work engagement in these entities. In this line, other studies have confirmed that values predict a series of actions and that these relationships seem to be causal (Sagiv et al., 2011; Verplanken & Holland, 2002). Then, the obtained results are consistent with previous investigations that studied the relationship between self-transcendence and work engagement among nurses (García-Sierra et al., 2015; Palmer et al., 2010; Tomic & Tomic, 2010). These findings suggest that given the social work carried out by religious organisations, altruism is an essential value for achieving the mobilization

and selfless commitment of its employees, which will necessarily result in a better quality of service.

Second, the results affirming that conservationist workers may be engaged in faith-based institutions are also in line with investigations explaining that these groups are characterized by values such as tradition, obedience, social order and humility (Ariza-Montes et al., 2018a). In these entities, there is a positive direct relationship between spiritual resources and work engagement (Bickerton, 2014). Moreover, some authors such as Arciniega and González (2006) defend conservation is a predictor of continuance commitment. They explain that this commitment or perceived cost of leaving the company is an intrinsic value of conservation, as some groups feel a moral obligation to remain within an organisation. In the study entity, there are groups of nuns or other workers, who have spent most of their work lives in this organisation, that are used to provide their service with order and stability.

Third, the results suggesting that hedonism, stimulation, and self-direction are also positively related to work engagement are consistent with previous investigations among workers from non-religious for-profit entities (Langelaan, 2007; Schaufeli et al., 2001). These authors find that engaged employees feel energetic and in control, are intensely involved in demanding and challenging tasks, and are flexible and open to change, adapting quickly to modifications of their environment. This last relationship may explain why engaged workers keep looking for new tasks in their jobs (Sonnentag, 2003), moving from them when they no longer feel challenged (Schaufeli et al., 2001). However, our findings probably offer the first empirical evidence to validate the relationships between self-transcendent, conservationist and open to change values and work engagement among workers of religious organisations.

Fourth, this article considers authenticity as an end in itself for faith-based entities. Then, it proposes that self-transcendent and conservationist values exert a positive impact on authenticity in employees of religious organisations. This approach is not fully validated since the results confirm that while self-transcendent workers are more authentic, the hypothesis about conservation is not supported. Surprisingly, it is suggested that those who are open to change are the ones who exemplify authenticity. The obtained findings about self-transcendent employees are consistent with the results of authors studying the personality of authentic leaders (Michie & Gooty, 2005; Bass & Steidlmeier, 1999; Howell & Avolio, 1992); however, the results achieved in the present article could offer the first empirical evidence to validate the

relationship between self-transcendence and authenticity in workers in religious entities. On the other hand, our conclusions about open to change employees are not in line with previous studies performed with volunteers, who are characterized by conservationist values (Inglehart & Baker, 2000) and act in an authentic way in their volunteerism (Campbell, 2010). Moreover, as far as we know, the relationship between both poles of the last dimension (conservation-openness to change) and authenticity has not been studied among personnel of religious organisations. The importance of authenticity for workers is in concordance with other investigations that affirm that young employees currently choose jobs that match their own personal values (Jonkmans et al., 2016; Sorthaix et al., 2015). They want to feel that they can express who they are at their jobs, without being judged negatively or missing development and promotion opportunities. Employees who feel more inauthentic are more likely to behave unethically, resulting in workplace misconduct, such as dishonest financial or social behaviour (Ebrahimi et al., 2019). The predominant values of this group are stimulation, self-direction, and hedonism (Crumpacker & Crumpacker, 2007), which constitute the openness to change dimension. These studies about young workers could explain the unexpected results of positive relations between openness to change and authenticity.

Fifth, we tested the hypothesis of whether authenticity has a positive relationship with work engagement among employees of religious organisations. The developed partial least squares analysis confirms that those people who can act in accordance with their ideas and beliefs in the workplace present higher levels of vigor, dedication and absorption. These conclusions are in line with prior studies that probe that authenticity in the workplace increases work engagement (Ariza et al., 2019; Van den Bosch & Taris, 2018, 2014b; Grandey et al., 2012); however, our results could be placed among the first studies of the personnel (secular and religious) of social faith-based entities. Due to the strong demands associated with many of the jobs that are carried out in the social sector (in which workers deal with terminally ill people, battered women or children with serious disabilities, among others), it is likely that the level of authenticity and work engagement, in these employees, is greater than those of workers in different sectors of activity. Therefore, the confirmation of this hypothesis acquires greater relevance in the analysed context, allowing those workers who live in a more authentic way with their activity to be more engaged and therefore transmit their values while providing the service at the same time as those of the organisation.

Finally, this research examines the mediating function of authenticity in the relationship between human values (hypothesizing self-transcendence and conservation) and work engagement in workers of religious entities, which, to the best of our knowledge, has not been addressed before. Authenticity constitutes a fundamental piece in this relationship since being comfortable and acting in a way consistent with one's beliefs and personal values can be a determining factor in the development of feelings of belonging to different groups, perhaps especially so in faith-based entities (Ariza-Montes et al., 2017). Moreover, the capability of being authentic in the workplace is conditioned by organisational goals (Freeman & Auster, 2011). Hence, the main contribution of this research lies in demonstrating that the probability of being more engaged in the organisation should increase among those self-transcendent and open to change members who can act authentically, according to their values and beliefs at work. However, although for those individuals who present self-transcendent and open to change values, a strategy of authenticity at work would increase their work engagement, the results show that this could not be an appropriate option for conservationist workers. Then, these conclusions convert authenticity into an instrument of the organisation to help to increase the engagement of those workers who hold specific human values. In addition, it is noteworthy that low levels of self-enhancement values do not contribute to more work engagement or more authenticity. Here arises a very controversial issue and conclusion, since it is a matter of maximization of self-transcendent values but not minimization of self-enhancement values. These results contribute to the governance of religious institutions to identify what types of values should be sought after when selecting potential employees or what kinds of attitudes work with actual employees. Low engagement in the organisation is an unsatisfactory situation that affects not only the company but also the individual (Schnell, 2013). In fact, the average age of religious workers is getting higher, and most of the time, they are the people who are leading these entities. In the very near future, given the lack of religious vocations, lay members will have to assume the direction of much of the social work that is currently carried out by religious entities. This makes it quite important to identify those lay employees who act in accordance with their beliefs, share the institution's values and are engaged in their jobs to continue to provide the services of the organisation while transmitting its values.

Employees play a fundamental role in the corporate image that an organisation transmits to society. This statement acquires even more importance in service entities, given the close relationship that exists between the service provider and the service user. This statement is even

stronger in social services organisations, whether they are religious or not. The present investigation confirms that the human values that guide the character of the employees of the analysed entity are benevolence and universalism, which are positively related to a higher level of authenticity and work engagement. Then, the self-transcendence, authenticity and work engagement of employees should be projected outward (to the general public, to users, to public administration, etc.), contributing to improving the reputational corporate image of the institution in its closest environment.

This article obtains notable implications when examining the most intense values and feelings of workers. The relevant implications include both theoretical (generating healthier work environments in which workers can act in accordance with their values and beliefs and are more engaged in their work, which is a very useful contribution to the governance of these organisations) and practical results (identifying within religious institutions those human values that increase the level of authenticity and work engagement of their workers, and designing preventive policies that increase these levels). Any progress in the direction of human values and emotions of individuals in the workplace improves the functioning of institutions and promotes services to enrich the society, what is the final goal of these institutions. Additionally, this study adds the opportunity to improve the lives of workers of faith-based entities, with strategies that allow them to be more authentic according to their thoughts and beliefs, while simultaneously increasing their work engagement. These circumstances could advise the implementation of training activities oriented to improve the levels of authenticity of the employees of these institutions.

4.6. CONCLUSION

The conclusions derived from this research are consistent with the idiosyncrasies that characterize religious institutions. The faith-based entity analysed in this article exhibits two main aspects by being a religious organisation (whose principal purpose is transmitting its institutional values) and a service institution. First, this religious circumstance implies that its objective is not only to have engaged employees but also to have employees who live their work in an authentic way (Canda, 1989). The fact that authenticity is one of the main goals of this type of institution is what probably makes the research model works, something that could not occur in a profit and non-religious company. The personality of the individuals working in them is also in line with the results, as they are usually people who care about others and appreciate places that allow them

to act in accordance with their ideas and beliefs (Ariza-Montes et al., 2017), or in other words, people with high levels of self-transcendent values and authenticity. Second, the faith-based organisation is not the only differentiating factor; so too is the sector to which it belongs. Usually, the activities that are developed in the social service sector, such as in residences for the elderly or educational entities, are vocational (Elson, 2006). This means that values such as societal contribution, social justice, work-life balance, and supportive management practices prevail in their workers (Winter, 2014). Social environments demand social skills, reward helpful behaviour, provide opportunities for the appearance of compassion or sympathy, and encourage the presentation of cooperative and charitable values. Hence, employees working in the social field show a personality characterized by interpersonal skills, prefer working with people to working with things, and value social service and caring or educating others (Don Gottfredson & Duffy, 2008). These characteristics of the social sector highlight the relevance of being engaged at work, as generally, these jobs are personally demanding. This range of demands means that, in some cases, people working in this sector prefer an entity that shares their values and allows them to develop as a person, although it implies, for instance, a lower salary, than another one with more advantageous economic conditions that do not enable them to be authentic. Authenticity is very valued by employees (Reich et al., 2013; Menard & Brunet, 2011), and most of the entities try to be a model in this concept, becoming an objective itself and a way to achieve work engagement.

Hence, this study covers a large investigation gap in the relatively unexplored context of religious organisations, demonstrating the fundamental role that human values play as predictors of authenticity and work engagement, and that authenticity mediates the relationship between human values and work engagement. Two valuable conclusions are obtained from this research. First, the more self-transcendent and conservationist (or open to change, although less intensely) the workers of religious organisations are, the more engaged they may be in their work. Second, in this relationship, there is a mediating role exercised by authenticity (which is an end in itself for faith-based institutions), which makes this variable a key feature to work on. Following this last strategy, those workers who are self-transcendent and open to change could be more engaged in their work and within the organisation.

4.7. LIMITATIONS AND FUTURE RESEARCH LINES

In spite of the contributions, both theoretical and practical, this research is not without some methodological limitations. First, the information was obtained through self-reports, which could

cause a response bias, which, according to de Carvalho et al. (2015), could be improved with objective measures. Second, although the results of this research could be extrapolated to other faith-based organisations and other companies in the third sector, they are based on the Catholic institution where the research was conducted, and even though it has an international perspective, this institution is placed in the particular geographic area of Spain. Third, the research model implies two chains that flow in the first case from a predictor variable (human values) to a mediator variable (authenticity) to an outcome variable (work engagement), and in the second case directly from the predictor variable to the outcome variable. Nevertheless, such propositions should not be rigorously assessed based on the cross-sectional data available for this research. Longitudinal data would help to address the possible existence of causal relations between these variables. Finally, another limitation is that while PLS is appropriate for investigations developed within the social sciences, it also has some caveats that should be taken into account in the analysis of the results (e.g., McIntosh et al., 2014).

This manuscript also counts with some other additional limitations. The high value placed on tradition, conformity and security, within the target religious organisation, could likely be because the sample of this study is mainly composed of women workers who are into middle and deep age. Some investigations, such as Adams et al. (2016), say that women are more conservationist than men are and that they reinforce these values as years go by. Then, some future lines of investigation could incorporate age and gender as moderator variables of the studied relationships.

Although this research is developed in the context of a religious organisation, some of the obtained evidence could be useful for for-profit companies. These companies are increasingly looking for new management models that go beyond economic incentives and allow workers to find meaning in their work, thereby achieving engaged workers. In addition, workers are increasingly searching for companies that allow them to act according to their values and beliefs. Future research lines could prove that this model is also valid in for-profit entities.

CHAPTER 5

DEVELOPMENT AND VALIDATION OF A SPANISH SHORT SERVANT LEADERSHIP SURVEY (SSLS6-3F) AMONG SPANISH WORKERS IN RELIGIOUS NON-PROFIT ORGANISATIONS

5. DEVELOPMENT AND VALIDATION OF A SPANISH SHORT SERVANT LEADERSHIP SURVEY (SSLS6-3F) AMONG SPANISH WORKERS IN RELIGIOUS NON-PROFIT ORGANISATIONS

5.1. INTRODUCTION

Recent literature has focused on achieving a consensual definition of the concept of servant leadership and finding an instrument to measure it (Lee, et al., 2019; Newman et al., 2018; Grisaffe et al., 2016). Due to the importance of analysing servant leadership in religious organisations, and the lack of a Spanish short scale for measuring servant leadership in these institutions, the main aim of this research was to develop and validate this instrument. To this end, we tested the reliability and validity of the Spanish translation of a short version (seven items) of a servant leadership scale for workers (Reinke, 2004).

Nowadays, religious organisations are significant players in the global economy. They represent a considerable part of the third sector in areas such as education, social services, and health. They contribute toward maintaining the welfare state, representing an essential part of the European economic and social context (Ortiz-Gómez et al., 2020a; Ariza-Montes et al., 2017). These organisations have some peculiarities that distinguish them from for-profit organisations. They have a social mission and care about providing their service in a particular way that allows them to transmit their deepest identity values. In a challenging and mutable environment, these entities need to implement a management model that guarantees their future viability and sustainability.

Leadership is a major topic in behavioural influence research since success in a wide range of areas, such as the economy, politics, or an organisational system, depends on the right actions of the leaders (Barrow, 1977). Therefore, one critical factor for studying the success or failure of an organisation is to understand its leadership style. Different authors argue that excellent leaders are those who create and build a shared vision for the organisation and the followers and guiding them to achieve it (Banutu-Gomez & Banutu-Gomez, 2007; Kotter, 2001) since people are the critical factor for the successful legacy of an organisation (Schneider, 1987). As such, the importance of leadership lies in the cultural change and the reinforcement of norms it can

produce (Masi & Cooke, 2000). Along these same lines, several authors state that leadership seeks to build community in an organisation (Fairholm, 1994; Sergiovanni, 1984).

For-profit and non-profit organisations normally employ different operating strategies and offer different types of services, which although they might produce similar results, cause different social impacts for their stakeholders (Fletcher et al., 1994). Indeed, religious non-profit organisations usually prioritize social objectives over monetary ones (Ortiz-Gómez et al., 2020a; Bellucci et al., 2018). This circumstance causes many of their workers to value their job because they identify with the mission of the entity and the impact that these institutions cause while performing their activities (Ortiz-Gómez et al., 2020a; Elson, 2006). Hence, leadership plays a pivotal role in fostering organisational performance in religious non-profit organisations, particularly leadership based on moral values. For spiritual non-profit entities, due to the importance of developing their mission, servant leadership is possibly an appropriate and usually employed strategy since it involves an approach grounded in ethical principles (Spears, 1998). This leadership style is based on religious teachings (Keith, 2008) and is greatly related to Judeo-Christian philosophical traditions (Reinke, 2004). In fact, Greenleaf (1977) refers to Christ as a model for servant leaders. This leadership theory, as opposed to others that take only the leader's attitude into account, defines servant leaders not only by their character but also by the demonstration of their commitment to serve others (Parris & Peachey, 2013), which is undoubtedly a religious principle. In this sense, a contextual analysis revealed that religious organisations, such as religious schools, among others, mainly applied servant leadership to fulfil their mission (Parris & Peachey, 2013).

Moreover, servant leadership generates a wide range of advantages (for employees: wellbeing (Winston & Fields, 2015; Liden et al., 2014; Van Dierendonck, 2011), engagement (Coetzer et al., 2017; Ling et al., 2017), career satisfaction (Latif & Marimon, 2019), and life satisfaction (Chughtai, 2018; Li et al., 2018); as well as promoting service quality (Kwak & Kim, 2015), team performance (Song et al., 2015), and firm performance (Overstreet et al., 2014), among others), which have been investigated in for-profit organisations and deserve to be analysed even in the context of non-profit organisations. In this way, servant leadership is a sustainable strategy that involves taking care of the needs, growth, and learning of followers; enhances their wellbeing; and promotes healthy organisations (Di Fabio & Peiró, 2018). Servant leadership is currently attracting renewed research interest (Eva et al., 2019; Liden et al., 2015). At the same time, an

emerging psychology of sustainability, also called “positive sustainability”, is demanding new attention in terms of how to respect and regenerate resources to promote both sustainable wellbeing and the sustainability of organisations (Di Fabio, 2017a, 2017b).

Herman (2016) argues that servant leadership is also a suitable approach for analysing the behaviour of third-sector managers since it focuses on how leaders are concerned about others (Eva et al., 2019), as well as their qualities and actions (Herman, 2016; Ronquillo, 2011). This management strategy has a positive impact on performance because it is worker-centred and encourages employees of the third sector to develop their skills and take part in decision-making processes (Ebener & O'Connell, 2013). Furthermore, the application of servant leadership allows third sector entities to align their objectives with those of their employees and the end-users of their service (Hernández-Perlines & Araya-Castillo, 2020). Particularly, among the third sector, the number of service organisations is increasing, together with the social demands of their workers. This means that human resource departments need to increase their efforts to attract and retain workers by treating the job itself as an internal motivator, taking care of workers' values and interests, and thus achieving higher work outcomes (Peiró et al., 2020). Precisely because of these properties, this study aimed to respond to the call made by different authors to continue revising servant leadership in third-sector entities (Allen et al., 2018; Ronquillo, 2011).

To test the reliability and validity of the Spanish translation of a seven-item version of the servant leadership scale for workers, we utilized an extensive database consisting of workers of different Spanish religious non-profit organisations of the third sector. This investigation covers a primary gap in the literature; to our knowledge, it is the shortest Spanish version of a servant leadership scale for workers. Short scales have a wide range of benefits, such as increasing the response rate and the quality of the responses, and allowing for embedding into more extensive surveys. Furthermore, this scale was tested on religious non-profit organisations, a relatively unexplored context.

The structure of this paper continues with a theoretical discussion on servant leadership, involving defining the term and the selected scale. The methodology section describes the methodology used in detail and the results section presents the model and the test results, verifying the validity and reliability of the scale. Finally, the article evaluates the most relevant

empirical outcomes in the discussion section, and ends by summarizing the main conclusions, implications, and limitations of the research.

5.2. THEORETICAL FRAMEWORK

5.2.1. Servant leadership theory

Although several researchers have shown interest in investigating servant leadership (Eva et al., 2019; Liden et al., 2015), a generally accepted definition is still lacking (Parris & Peachey, 2013; Van Dierendonck, 2011). Consequently, this study aimed to collect the most accepted definitions (Winston & Fields, 2015). The concept of servant leadership was introduced five decades ago by Greenleaf (1977). According to this author, among the broad range of leadership frameworks, the idea of servant leadership condenses the emotional, moral, and relational areas presented in the management literature. Servant leaders manage organisational challenges by prioritizing organisational stakeholders' interests over personal ones. Developing servant leaders is one of the main goals of servant leadership. Moreover, servant leaders, unlike other leadership styles, see their role as a vehicle for serving workers, the organisation, and the community. Greenleaf (1977) and Spears (1995) conceptualize this desire to help and serve the development of people and groups as receptively listening to others, developing a high level of empathy, trusting more in persuasion than coercion, and committing to building community in the work environment. Spears (1998), inspired by Greenleaf (1977), described the ten key characteristics of servant leadership: empathy; listening; commitment to the growth of people; building community; stewardship; healing; foresight; conceptualization; persuasion; and awareness of others, situations, and oneself. Sendjaya et al. (2008) argue that spirituality is also an important source of motivation for servant leaders.

Servant leadership is a management strategy that prioritizes the needs of employees and turning those needs into goals, placing the employees' good over the self-interest of the leader, and showing concern toward others (Eva et al., 2019; Liden et al., 2014; Van Dierendonck, 2011). Therefore, servant leadership is based on promoting the value and development of people, the construction of a community, sharing power and status for the common good, and the exercise of authenticity (Ramsey, 2006). From this point of view, Reinke (2004) states that servant leadership is a relationship, not a position, and defines it as "leadership that puts the needs of others and the organisation first, is characterized by openness, vision and stewardship, and

results in building community within the organisation". This author considers that a servant leader is "committed to the growth of both the individual and the organisation, and works to build community within organisations".

Servant leadership shares many of its principles with other leadership theories. Servant leadership and authentic leadership have the idea of the ethical component and the development of followers in common. They also agree on the use of positive modelling and support self-determination as mechanisms to influence the collaborators (Greenleaf, 1977; Avolio & Gardner, 2005). Servant leadership also shares several aspects with transformational and transactional leadership (Barbuto & Wheeler, 2006). Some authors argue that transformational and transactional forms of leadership have so many similarities that it is difficult to differentiate them, while others state that, at least, they have the explicit component of individual consideration in common. Their leaders pay attention to the personal achievement and growth needs of their team members (Molero et al., 2010). Hence, since the concept of this dimension is similar to some ideas of servant leadership, it is positively related to transactional leadership (Washington, 2007), as well as transformational leadership (Farling et al., 1999).

Servant leadership is also related to the concept of authenticity (Ramsey, 2006). Van Dierendonck and Heeren (2006) affirm that a servant leader is characterized by authenticity, integrity, courage, objectivity, and humility. Being authentic means acting in accordance with your values and beliefs (Van den Bosch & Taris, 2014a), and servant leaders live their lives according to the values to which they have adhered (Goleman et al., 2002). As such, servant leaders encourage their followers to be transparent and demonstrate consistency between what they say and do, facilitating the development of the community (Sendjaya et al., 2008).

Moreover, servant leadership leads to a wide range of positive outcomes. Several authors (Coetzer et al., 2017; Ling et al., 2017) explain that servant leadership has positive effects on work engagement. Consequently, servant leaders take care of their followers, creating an effective and productive working climate by providing the necessary job resources (Coetzer et al., 2017). Servant leadership also focuses on workers' wellbeing (Winston & Fields, 2015; Liden et al., 2014; Van Dierendonck, 2011) by trying to satisfy their needs (Chiniara & Bentein, 2016), their development, and their empowerment (Van Dierendonck, 2011), even above the interests of leaders (Hale & Fields, 2007). To achieve long-term organisational goals, leaders must facilitate the growth, development, and general wellbeing of their teams (Stone et al., 2004).

5.2.2. Servant leadership scale

The survey employed for this research is the scale of Reinke (2004), since this study considers that its concept of servant leadership involves the most relevant and common points of servant leadership theory. These authors built this survey by re-conceptualizing all the characteristics of servant leadership into a multidimensional construct with three dimensions: openness, vision, and stewardship. First, openness encompasses Spears (1998) elements of listening, empathy, and awareness of others, in two items (e.g., “I feel comfortable telling my supervisor about departmental problems”). Second, the vision dimension refers to contextualizing situations and looking at them in perspective to plan for and anticipate future needs. This dimension is composed of two items (e.g., “my supervisor emphasizes doing the right thing for the long-term benefit of all”). Third, stewardship includes Spears’ (1998) elements of persuasion, stewardship, and commitment to the growth of people. Stewardship refers to a participatory leadership style in which a servant leader puts the needs of the employees and the organisation first and is committed to their growth. This last dimension consists of three items (e.g., “my supervisor puts the employees’ needs first before looking out for him or herself”). The questionnaire is included in Appendix A.

Therefore, the scale selection is based both on the conceptualization of the servant leadership of Reinke (2004) and on the wide range of benefits it offers. First, it is psychometrically sound and shorter than the three versions of multidimensional servant leadership recommended by Eva et al. (2019), which have 28 items (Liden et al., 2008), 30 items (Sendjaya et al., 2008), and 35 items (Van Dierendonck & Nuijten, 2011). The scale of Reinke (2004) is also similar in length to the shortest versions of these scales, which are SL-7 (global servant leadership scale) (Liden et al., 2015), SLBS-6 (servant leadership behavioural scale) (Sendjaya et al., 2019), and even less than half the length of SLS (servant leadership survey; 18 items) (Van Dierendonck et al., 2017); these scales have not been selected due to being global measures rather than measuring multidimensional concepts. The scale in Reinke (2004) is also shorter than the existing Spanish versions: 14 items (Rivera et al., 2017), 30 items (Rodríguez-Carvajal et al., 2014), and 36 items (Latif & Marimon, 2019). This fact raises the response rate, as larger scales usually decrease the respondent’s attention by producing fatigue or boredom. Larger scales may negatively influence the quality of answers, lowering their integrity and subsequent validity (Credé et al., 2012). Moreover, short scales can be included in more extensive surveys since longer questionnaires

use up time that could be employed for measuring other variables in the same study (Credé et al., 2012). Second, the scale of Reinke (2004) considers servant leadership as a multidimensional variable, as the theory explains, contrary to other measures recommended by Eva et al. (Eva et al, 2019). According to Gefen et al. (2011), researchers should evaluate whether each theory-based construct is better represented as a first-order or second-order construct. Thus, this scale, being a short version, allows for capturing the full domain of each dimension. Third, the questionnaire of Reinke (2004) was validated using a considerable sample of 254 employees in Georgia. Finally, the original scale of Reinke (2004) presented good reliability and validity.

5.3. METHOD

5.3.1. Sample and data collection

The target samples were from the following Spanish Catholic religious non-profit organisations. The first sample (hereafter “social centres”) was composed of 30 social centres in Andalucía, Canary Islands, and Extremadura. This sample was part of the social sector and included different social intervention projects, such as day services, socio-labour insertion, and support for immigrants. Data collection was carried out in July 2019. The second sample (hereafter “educational centres”) was mainly composed of private religious schools in Andalucía. This sample was composed of nine educational centres (schools), three early childhood educational centres, one language school, one sports school, one full training cabinet, one music school, and one employment-training centre. Data collection was carried out between May and November 2019. The research was conducted through a Google form survey sent to all workers of the target organisations. Loyola Andalucía University’s ethics committee approved the investigation, which was performed according to the Declaration of Helsinki. All questionnaires were anonymous, and each participant gave their informed consent.

Of the 1019 (social centres = 499; educational centres = 520) total workers, 514 (social centres = 283; educational centres = 231) answered the survey, resulting in a valid response rate of 52.1% (260 valid responses) for social centres and 39.0% (203 valid responses) for educational centres. The percentage of valid responses in the manager position was 23.8% for social centres and 18.8% for educational centres, where the rest were from non-manager workers. Most of those surveyed were women (72.4% in social centres and 68.8% in educational centres). The average age and seniority were 38.1 and 4.6 years, respectively, for social centres, and 41.0 and 11.1

years, respectively, for educational centres. Most of the workers had completed higher degree studies (university degree, master's degree, or PhD): 91.2% in social centres and 94.1% in educational centres. Table 7 displays the main demographic data.

Table 7. Demographic data.

Categories		Social centres	Educational centres
Responses	Total Workers	499	520
	Responses	283	231
	Valid Responses	260	203
	Valid Response Rate	52.1%	39.0%
Position	Manager Position	23.8%	18.8%
	Non-Manager Position	76.2%	81.2%
Gender	Male	27.6%	31.2%
	Female	72.4%	68.8%
Age	Average Age (years)	38.1	41.0
Seniority	Seniority (years)	4.6	11.1
	PhD	0.8%	0.0%
	Master's Degree	21.9%	2.5%
Education	University Degree	68.5%	91.6%
	High School	8.5%	5.9%
	Primary School	0.4%	2.5%

5.3.2. Measures

This study applied the follower version of leadership questionnaires. This means that the employees evaluated their supervisors. The servant leadership scale employed in this research was the Spanish translation (using a standard back-translation procedure; the back translation matched the original items) of Reinke (2004). It was composed of seven items that measured three dimensions (openness: I1, I2; vision: I3, I4; and stewardship: I5, I6, I7) according to a Likert scale ranging from 1 (strongly disagree) to 5 (strongly agree). The questionnaire is included in Appendix B.

Furthermore, to obtain additional evidence regarding the servant leadership scale validity, on the one hand, authentic leadership was measured by Walumbwa et al. (2008) using the Spanish translation of the ALQ (Authentic Leadership Questionnaire), consisting of 16 items. It was designed to evaluate four components (self-awareness, internalized morals, balanced processing, and relational transparency) using a Likert scale from 1 (nothing) to 5 (always or

almost always). On the other hand, transactional leadership was measured by Molero et al. (2010) using a questionnaire that evaluates two dimensions (individualized consideration and contingent reward), employing a Likert scale from 1 (never) to 5 (almost always). Moreover, authenticity was assessed using the IAM (Individual Authenticity Measure at work), developed by Van den Bosch and Taris (2014a). It includes three dimensions (authentic living, accepting external influence, and self-alienation), which are evaluated using a Likert scale that ranges from 1 (totally disagree) to 7 (totally agree).

To corroborate the discriminant validity, the Spanish version (developed by Benevides-Pereira et al. (2009)) of the UWES (Utrecht Work Engagement Scale) was used. This scale evaluates the three dimensions that constitute this construct (absorption, dedication, and vigor). The questionnaire uses a Likert scale ranging from 1 (never) to 7 (always). Additionally, a scale developed by Diener et al. (2010) was employed to measure subjective wellbeing. Three dimensions were evaluated using a Likert scale: satisfaction with life (Satisfaction With Life Scale (SWLS)) from 1 (totally disagree) to 7 (totally agree); positive and negative experiences (Scale of Positive and Negative Experience (SPANE)) from 1 (very rarely or never) to 5 (very often or always); and flourishing (Flourishing Scale (FS)) from 1 (totally disagree) to 7 (totally agree), which is an adaptation to the work context that was developed by Mendonça et al. (2014).

5.3.3. Data analysis

The analyses were performed using the statistical software IBM SPSS 25 and STATA/SE 16.0. First, the adequacy of the seven items in the servant leadership scale (hereafter called the SSLS7) developed by Reinke (2004) was analysed using Pearson correlations calculated in SPSS. Inter-item correlations were analysed. Later, the analysis performed for checking the internal reliability was executed using SPSS. The analyses revealed that the scale would work better after deleting one item. Second, an exploratory factor analysis (EFA) of the resulting six-item scale was completed using SPSS. Third, to test the validity of the scale, four empirical models of structural equations for servant leadership (SSL7-3F, SSL7-1F, SSL6-3F, and SSLS6-1F; please refer to Section 4.3) were built by employing STATA to allow for confirmatory factor analysis (CFA). Loadings and model fit tests showed that the most appropriate model was SSLS6-3F. Finally, the convergent and discriminant validities were analysed by employing Pearson correlations calculated in SPSS, and criterion-related validity using *t*-tests performed in SPSS.

5.4. RESULTS

5.4.1. Adequacy of the data and internal consistency of the SSLS7

First, the adequacy of the data, i.e., the items' significance, was analysed by inspecting the Pearson correlation matrix. As seen in Table 8, all coefficients were significant and surpassed the recommended threshold of 0.3 for testing the internal consistency of the scale, where all coefficients were higher than 0.44, except those related to one item (I4), which were between 0.1 and 0.2.

Table 8. Correlations between items.

Dimension	Item	I1	I2	I3	I4	I5	I6	I7
Openness	I1	1						
	I2	0.723**	1					
Vision	I3	0.608**	0.745**	1				
	I4	0.154**	0.184**	0.180**	1			
Stewardship	I5	0.624**	0.721**	0.770**	0.185**	1		
	I6	0.455**	0.576**	0.620**	0.120*	0.730**	1	
	I7	0.440**	0.502**	0.590**	0.122**	0.627**	0.712**	1

** $p < 0.01$, * $p < 0.05$

Additionally, as far as the questionnaire's reliability was concerned, the internal consistency of the scale and subscales was analysed. Due to the low Cronbach's alpha (0.52) of the vision dimension presented in the original scale (Reinke, 2004), we checked the internal consistency of the scale not only with Cronbach's alpha but also with "Cronbach's alpha if the item was deleted". The results revealed that vision was the only dimension that did not surpass (Cronbach's alpha = 0.30) the limit of internal reliability of 0.7 suggested by Carmines and Zeller (1979); the "Cronbach's alpha if the item was deleted" corresponding to I4 was 0.91 (compared to a total Cronbach's alpha of 0.86 when including the seven items).

5.4.2. Exploratory factor analysis (EFA)

EFA is performed to examine the dimensionality of a scale. Due to the results of the internal consistency tests, an EFA was performed for the Short Servant Leadership Six-Item Scale (SSLS6), with I4 removed. The six items were subjected to principal components factor analysis (PCFA). The results revealed that the data were adequate for the PCFA (determinant = 0.14; Kaiser–Meyer–Olkin (KMO) = 0.871; Bartlett's sphericity test showed statistical significance: $\chi^2 (21) =$

1902.7 with $p\text{-value} = 0.000$). Although the PCFA revealed one factor that explained 69.19% of the variance, which we did not consider enough, following the suggestions of Reinke (2004), we also performed EFA analysis, extracting three factors (3F). The three factors model explained 88.15% of the total variance: factor 1 (69.51%), factor 2 (12.31%), and factor 3 (6.32%). Factor 1 was composed of I1 and I2, factor 2 was composed of I3 and I5, and factor 3 was composed of I6 and I7. As can be observed, I5 was part of the vision dimension in SSLS6-3F, together with I3, as revealed by the correlation's matrix, components graph, and rotated components matrix.

Furthermore, after obtaining these results, the reliability of SSLS7 and SSLS6 was compared. The reliability analysis performed in SPSS consisted of calculating the internal consistencies of the scale and subscales using Cronbach's alpha coefficient. It revealed that SSLS6-3F presented a very good internal consistency (openness: 0.83; vision: 0.87; stewardship: 0.83; SSLS6 total scale: 0.91) and was better than the SSLS7-3F (openness: 0.83; vision: 0.30; stewardship: 0.87; SSLS7 total scale: 0.86). The split-half reliability was also satisfactory for SSLS6-3F, with a Spearman-Brown coefficient of 0.846.

5.4.3. Confirmatory factor analysis (CFA)

A CFA confirms if a model represents a construct well. Therefore, to test the construct validity of the short servant leadership scale and confirm its dimensionality, we followed a confirmatory approach. CFA allows models to be driven both statically and theoretically. As a consequence of the internal consistency tests and EFA, we performed a CFA by comparing the seven-item (the original version of the scale from Reinke (2004)) and the six-item (suggested by the article results) versions, for three correlated factors, as proposed by the theory, and one factor, as indicated by the first step of the PCFA. Then, the CFA was carried out to test the following models:

- SSLS7-3F: Seven-item model with three correlated factors (openness: I1, I2; vision: I3, I4; and stewardship: I5, I6, I7).
- SSLS7-1F: Seven-item model with one factor (servant leadership: I1, I2, I3, I4, I5, I6, I7).
- SSLS6-3F: Six-item model with three correlated factors (openness: I1, I2; vision: I3, I5; and stewardship: I6, I7).
- SSLS6-1F: Six-items model with one factor (servant leadership: I1, I2, I3, I5, I6, I7).

The variables of the model were not expected to be normally distributed after performing the Kolmogorov–Smirnov and Shapiro–Wilks tests. Hence, estimation was conducted using an asymptotically distribution-free method, as it is more sensitive to a non-normal distribution of scores (Maydeu-Olivares et al., 2007; Benson & Fleishman, 1994). The bootstrapping performed for the four models revealed that all items presented factor loadings greater than 0.707 (Carmines & Zeller, 1979), except for I4, which showed a factor loading equal to 0.2 for SSLS7-3F and SSLS7-1F. This circumstance suggested that the six-item models (both one-dimensional and three-dimensional) were more effective at measuring servant leadership. Finally, although both six-item models presented high factor loadings for all the items, SSLS6-3F achieved better results (see Table 9).

Table 9. Factor loadings.

Item	Factor Loadings							
	SSLS7-1F	SSLS7-3F			SSLS6-1F	SSLS6-3F		
		Openness	Vision	Stewardship		Openness	Vision	Stewardship
I1	0.780	0.800			0.780	0.800		
I2	0.890	0.930			0.890	0.920		
I3	0.880		0.880		0.880		0.880	
I4	0.200		0.200					
I5	0.910			0.930	0.910		0.910	
I6	0.880			0.890	0.870			0.900
I7	0.780			0.780	0.780			0.830

All p-values were less than 0.05.

During the analysis of the goodness of fit indices (see Table 10), the following tests were performed: χ^2 tests, the goodness of fit index (GFI), the comparative fit index (CFI), the root mean square error of approximation (RMSEA), the standardized root mean squared residual (SRMR), and the Tucker–Lewis index (TLI). All models obtained a coefficient of determination (CD) higher than 0.9 (SSLS7-1F: 0.926, SSLS7-3F: 0.982, SSLS6-1F: 0.926, and SSLS6-3F: 0.986).

First, we considered the ratio χ^2/df in this analysis since several authors (Bollen & Long, 1993; Bentler & Bonett, 1980) have recommended it for large samples. The literature suggests that this index should be in the range of up to 5 (Wheaton et al., 1977), although Hu and Bentler (1999) and Kline (2005) consider a limit of 3. As can be seen in Table 10, SSLS6-3F was the only model that fulfilled both conditions. GFI is a measure of the relative amount of variance accounted for by the model, while CFI is a population measure of a model's misspecification. Values higher than or equal to 0.9 indicate a good fit (Kline, 2005; Hu & Bentler, 1999). SSLS6-3F is the only model

that surpassed the 0.9 criterion for both GFI and CFI. CFI, together with TLI, comprise a comparative fit index, such that a value close to 1 indicates a good fit (Bentler, 1990). SSLS6-3F was the model with CFI and TLI values that were closer to 1. On the other hand, RMSEA measures the discrepancy per degree of freedom and values smaller than 0.08 indicate an acceptable fit (Hu & Bentler, 1999; Browne & Cudeck, 1992). Out of the four models, only SSLS6-3F fulfilled this criterion. Lastly, SRMR is a measure of the average difference between the observed and predicted correlations in the model. Hu and Bentler (1999) suggest values close to 0.08 or below. SSLS6-3F, together with SSLS7-3F, did not meet this threshold. In conclusion, the data showed a better fit for the SSLS6-3F model, presenting a good or acceptable validity with all fit indices, whereas SSLS6-1F, SSLS7-3F, and SSLS7-1F did not seem valid (see Table 10).

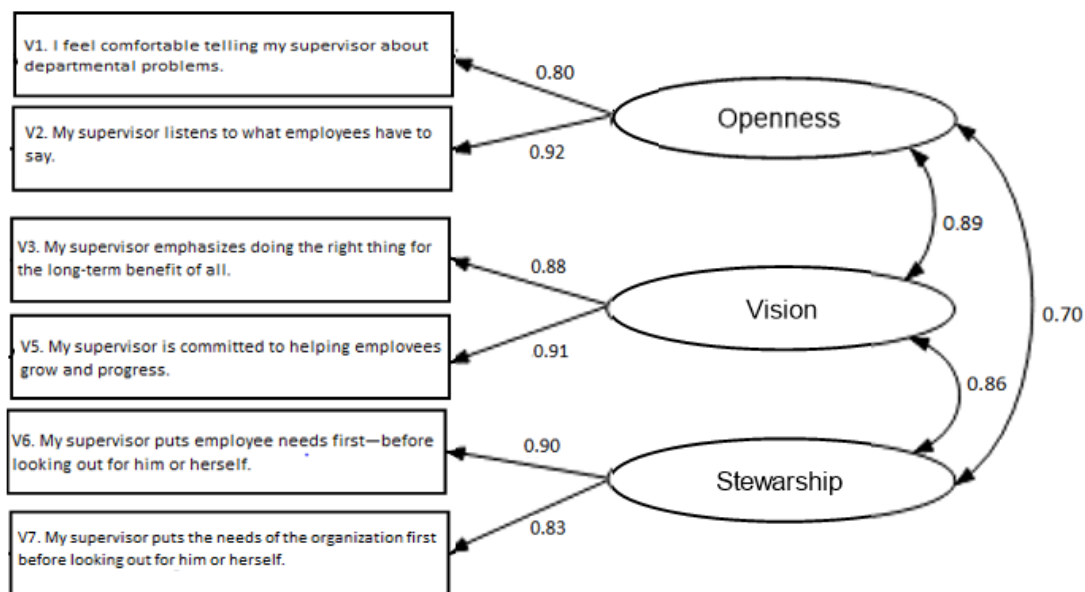
Table 10. Confirmatory factor analysis: goodness of fit statistics.

Variable	χ^2	df	p-value	GFI	CFI	RMSEA	SRMR	TLI
SSLS7-1F	72.33	14.00	0.00	0.73	0.76	0.10	0.08	0.64
SSLS7-3F	43.35	11.00	0.00	0.84	0.87	0.08	0.02	0.75
SSLS6-1F	68.58	9.00	0.00	0.72	0.74	0.12	0.09	0.56
SSLS6-3F	18.28	6.00	0.01	0.92	0.95	0.07	0.02	0.87

GFI: Goodness of Fit Index, CFI: Comparative Fit Index, RMSEA: Root Mean Square Error of Approximation, SRMR: Standardized Root Mean Squared Residual, TLI: Tucker–Lewis Index.

Figure 2 summarizes the results of the CFA for SSLS6-3F.

Figure 2. Confirmatory factor analysis for the SSLS6-3F (n = 455).



5.4.4. Validity analysis

5.4.4.1. Convergent and discriminant validity

To check that the scale behaved correctly, convergent validity refers to the extent to which the SSLS6-3F factors were correlated with each other and with general related concepts. Convergent validity was assessed by checking the correlations of the SSLS6 total scale and its corresponding dimensions (openness, vision, and stewardship) with a similar scale (the original SSLS7 validated by Reinke (2004)), and with validated measures of similar constructs (authentic leadership, transactional leadership, and authenticity). The SSLS6 total scale, together with its three dimensions, were strongly and significantly correlated between them, and as expected, with the original version SSLS7 complete scale (see Table 11). There were also positive and significant relationships between the SSLS6 total scale and its corresponding dimensions, with authentic and transactional leadership, as well as with authenticity, where the correlation was especially strong with both leaderships and a medium strength with authenticity (see Table 11). This indicates that the more a person perceived a higher level of servant leadership in their supervisors, the more they were inclined to report higher scores in perceiving authentic leadership and transactional leadership, as well as experiencing a higher level of authenticity at work. Hence, these relationships, which were in the same direction as the theory (see Section 2.1), proved that the scale behaved correctly.

Table 11. Ranges, means, standard deviations, and correlations between variables.

No.	Variable	Range	M	SD	1	2	3	4	5	6	7	8	9	10	11	12
1	SSLS6 total scale	(1–5)	4.0	0.9	1											
2	Openness (SSLS6)	(1–5)	3.9	1.0	0.883**	1										
3	Vision (SSLS6)	(1–5)	4.1	0.9	0.933**	0.766**	1									
4	Stewardship (SSLS6)	(1–5)	3.9	1.0	0.861**	0.576**	0.742**	1								
5	SSLS7 total scale	(1–5)	3.9	0.8	0.978**	0.866**	0.916**	0.835**	1							
6	Authentic leadership total scale	(1–5)	3.9	0.8	0.845**	0.749**	0.822**	0.688**	0.821**	1						
7	Transactional leadership total scale	(1–5)	3.7	0.8	0.724**	0.683**	0.680**	0.573**	0.707**	0.751**	1					
8	Authenticity total scale	(1–7)	5.7	0.8	0.273**	0.306**	0.253**	0.153**	0.280**	0.282**	0.235**	1				
9	Work engagement total scale	(1–7)	6.0	0.7	0.254**	0.322**	0.239**	0.121*	0.227**	0.337**	0.339**	0.398**	1			
10	Flourishing (SW)	(1–7)	6.3	0.6	0.386**	0.424**	0.353**	0.257**	0.378**	0.442**	0.438**	0.497**	0.616**	1		
11	Satisfaction with life (SW)	(1–7)	5.4	1.0	0.197**	0.221**	0.177**	0.130**	0.179**	0.222**	0.195**	0.344**	0.459**	0.382**	1	
12	Positive and negative feelings (SW)	(1–5)	3.7	0.7	0.216**	0.151**	0.198**	0.226**	0.201**	0.177**	0.067	0.139**	0.111*	0.168**	0.149**	1

** $p < 0.01$, * $p < 0.05$

SSLS6: Short Servant Leadership Scale with six items, SSLS7: Short Servant Leadership Scale with 7 items, SW: subjective wellbeing.

Discriminant validity refers to the extent to which a set of variables are correlated with their variables outcomes. Discriminant validity was assessed through the correlations (all of them significant at $p < 0.01$ and positive) between the SSLS6 total scale and its corresponding dimensions, with the outcomes, work engagement, and the three dimensions of subjective wellbeing (flourishing, satisfaction with life, and the presence or absence of positive and negative feelings). Correlations with the work engagement total scale and flourishing were of medium strength, while the correlations with satisfaction with life and positive and negative feelings were low. These correlations, matching with the literature (see Section 2.1), proved the discriminant validity of the SSLS6-3F.

5.4.4.2. Criterion-related validity

For further validity testing, additional relations with the constructs, such as demographics, can be analysed. Criterion-related validity was assessed through several t -tests that were performed for openness, vision, and stewardship (the dimensions of SSLS6-3F). First, the t -tests that were performed with the sex and position variables revealed that there was no significant difference between the way that men and women, and managers and non-manager employees, perceived the servant leadership. However, if workers performed their activities in social centres rather than educational centres, they seemed to recognize a higher servant leadership in the vision dimension ($t = 2.686$, $df = 457$, $p < 0.01$) and stewardship dimension ($t = 4.698$, $df = 455$, $p < 0.001$); however, a significant difference in the openness dimension was not shown.

Similarly, workers seemed to perceive a higher level of servant leadership if they did not have higher-level studies (PhD, master's, or university degree): openness ($t = 2.228$, $df = 459$, $p < 0.05$), vision ($t = 2.499$, $df = 456$, $p < 0.05$), and stewardship ($t = 2.372$, $df = 454$, $p < 0.05$). Furthermore, young workers (less than or equal to 30 years old) perceived a higher level for the vision dimension ($t = -2.286$, $df = 446$, $p < 0.05$), though not showing a significant difference in openness and stewardship dimensions. Moreover, those who reported higher seniority (more than 5 years) seem to have lower scores in the SSLS6-3F (openness: $t = -3.138$, $df = 444$, $p < 0.01$; vision: $t = -4.383$, $df = 441$, $p < 0.001$; stewardship ($t = -4.993$, $df = 439$, $p < 0.001$).

Finally, after analysing the relationship with authenticity, work engagement, and subjective wellbeing, the results showed that high scores of authenticity (5 or more) and work engagement (5 or more) were associated with higher levels of SSLS6-3F. The t -tests for the authenticity

relationship showed the following results: openness: $t = 5.956$, $df = 448$, $p < 0.001$; vision: $t = 5.058$, $df = 445$, $p < 0.001$; and stewardship: $t = 2.727$, $df = 444$, $p < 0.01$. The results for work engagement were similar (openness: $t = 4.644$, $df = 453$, $p < 0.001$; vision: $t = 3.357$, $df = 450$, $p < 0.001$; stewardship did not show a significant difference). Subjective wellbeing also showed a significant difference in all its dimensions. Those workers who reported a high level of satisfaction with life (5 or more), flourishing (5 or more), and positive and negative feelings (4 or more) seemed to have higher scores in the SSLS6-3F: satisfaction with life (openness: $t = 3.738$, $df = 459$, $p < 0.001$; vision: $t = 3.152$, $df = 456$, $p < 0.01$; stewardship: $t = 2.592$, $df = 454$, $p < 0.01$); flourishing (openness: $t = 4.937$, $df = 451$, $p < 0.001$; vision: $t = 3.403$, $df = 448$, $p < 0.001$; stewardship: $t = 2.703$, $df = 446$, $p < 0.01$); positive and negative feelings (openness: $t = 3.678$, $df = 447$, $p < 0.001$; vision: $t = 4.595$, $df = 444$, $p < 0.001$; stewardship: $t = 5.247$, $df = 442$, $p < 0.001$).

5.5. DISCUSSION

Servant leadership is probably a very beneficial and valuable leadership style for religious organisations, which constitute a fundamental part of the third-sector's economy in Spain. Therefore, this research aimed to provide a Spanish instrument for measuring this leadership style in Spanish workers of religious non-profit organisations. This article has extended previous knowledge with an improved version of the servant leadership survey from Reinke (2004) in Spanish, which has been tested in a sample of workers of religious non-profit organisations. Starting with a parsimonious model, the original version of Reinke (2004) (composed of seven items and three dimensions), we performed a standard back-translation procedure from English to Spanish. The data from the Spanish SSLS7-3F showed proper adequacy and internal consistency, except for one item, which was deleted. Then, with the resulting six-item scale, the EFA and the CFA verified that the SSLS6-3F is an adequate scale and offered the best fit. The resulting SSLS6-3F not only had one less item but also changed one item from the stewardship dimension to the vision dimension, which is discussed below. Hence, the resulting SSLS6-3F fulfilled the requirements of convergent validity, where the scale behaved as expected since it was positively and significantly related to similar constructs (authenticity, authentic leadership, and transactional leadership). As far as the discriminant validity is concerned, the scale was also positively and significantly related to the outcomes of work engagement and subjective wellbeing, which is consistent with previous studies in this area. Lastly, the criterion-related validity was tested through several t -tests, demonstrating that the activity, level of studies, age,

seniority, authenticity, work engagement, and subjective wellbeing did influence the way that workers perceived servant leadership, while sex and position did not.

Some advantages and improvements of the SSLS6-3F scale in comparison to the questionnaire of the scale from Reinke (2004) are the following. First, it is shorter since one item was removed that did not work well in the scale and caused insufficient reliability in the vision dimension. Second, it improved the reliability of the total scale, as well as the reliability of the vision dimension. Third, it was tested using a larger sample of workers and different types of organisations. Fourth, it presented a more thorough scale validation process. Fifth, the validity was tested through correlations with a larger number of similar concepts and outcomes.

To our knowledge, this article also provides a wide range of advantages, concerning the servant leadership research. First, SSLS6-3F is the shortest Spanish version of a servant leadership scale. Second, with just six items, it is a multidimensional construct that integrates the essential components of servant leadership (openness, vision, and stewardship). Third, it was tested on a large sample of workers (unlike other Spanish leadership scales that have been tested in other populations, such as students), as well as in a relatively unexplored context, namely religious non-profit organisations that operate in the third sector.

An interesting and significant result of the present study is the shift of an item (I5: “My supervisor is committed to helping employees grow and progress”) from the stewardship dimension to the vision dimension. From a theoretical point of view, a possible explanation could be that helping employees’ growth and progress is a way of planning future needs and keeping situations in perspective, which is more the aim of the vision dimension than the stewardship dimension (Reinke, 2004). I5 is also more related to acting toward the benefit of all (I3: “My supervisor emphasizes doing the right thing for the long-term benefit of all”) than to put the needs of others before oneself, which is the idea behind I6 and I7 (the items that conform to the stewardship dimension). In fact, other authors also do not include the idea of employee growth and progress as part of the stewardship dimension, understanding it as the pursuit of the common good, beyond the leader’s self-interest (Peterson & Seligman, 2004; Block, 1993). Future studies should test the dimensionality of the scale again and inquire into this reflection.

This investigation supports the idea that servant leadership is not opposed to other management styles, such as authentic leadership and transactional leadership, by showing a significant and

strong positive correlation between them. This idea is similar to research by other authors who affirm that servant leadership and authentic (Avolio & Gardner, 2005; Greenleaf, 1977) and transactional (Washington, 2007) leaderships are constructs with many similarities. This means that they are complementary leadership styles in religious organisations, not only because they share similar ideas but also because their workers perceive the three of them in a positive and valued way. This fact leads us to think that the three of them should be linked in the management style of religious organisations due to the characteristics that precede them. Religious organisations are concerned not only with the service they provide, but also with other important aspects, such as the way they provide their service, or how their employees live and feel their work. Therefore, their leaders need to be committed at three levels. First, they need to be committed to the service of their teams, seeking the growth of their employees. Second, they need to be committed to the mission and cause of why they perform their activity. The leaders must have a behaviour that is consistent with their beliefs and speech. Third, they must act with justice. The leaders must show equanimity in recognizing and rewarding team members. Indeed, it is an advantage if the three leadership styles coexist in religious organisations, while there would be something lacking in the management strategy if the leader is not perceived as a servant displaying authentic and transactional characteristics.

The positive and significant correlations between servant leadership and authenticity, work engagement, and subjective wellbeing are also highly relevant. The objective of these institutions is based both on the provision of their service and on how they perform this work, transmitting their character and charisma. In this sense, religious organisations need to have engaged workers who feel authentic. They look for authentic workers who share the values of the organisation and can transmit them while providing their service. Moreover, having disengaged workers with a low level of subjective wellbeing is a long-term survival risk for these institutions since religious organisations are usually less competitive on the market in terms of attracting and retaining talented workers (Ortiz-Gómez et al., 2020a; Ariza-Montes et al., 2017). According to Latif and Marimon (2019), servant leadership and life satisfaction revealed a negative relationship in their recent study, in contrast with the theory (Chughtai, 2018; Li et al., 2018); therefore, they encouraged examining the relationship between them. Toward this end, this study showed a positive and significant correlation between servant leadership and satisfaction with life, confirming the previous studies of the theoretical framework and favouring the employment of

this management style in institutions where the management of emotions attains a particular meaning.

In many organisations, there is still a long way to go before implementing servant leadership. The point here is that while other types of organisations might look for different management styles depending on their purposes, faith-based entities might need to develop a servant leadership strategy to fulfil their mission. For instance, nowadays, some religious organisations still need to change their structure, from hierarchical to horizontal and participatory to be able to implement servant leadership (Wong & Page, 2003). Moreover, religious institutions are not the only ones having difficulties implementing this strategy since other third-sector entities are also struggling. Servant leadership is a management approach that is capable of dealing with the changing environment (Slåtten & Mehmetoglu, 2011). Some entities of the third sector are still not aware of the fast changes that the economy and world are suffering; therefore, it is important to have an instrument that allows them to analyse servant leadership. With this measure, organisations will be able to evaluate how their employees perceive their servant leadership strategy and consequently improve their performance.

5.6. CONCLUSION

This article provides the shortest Spanish scale for measuring the multidimensional concept of servant leadership in workers. One of the main strengths of this questionnaire is that it is easy to administer and can be combined with other instruments, as well as used in longitudinal studies. Moreover, to our knowledge, it utilized one of the largest samples of workers for the validation of this servant leadership scale, which investigated the relatively unexplored context of religious non-profit organisations. We conclude that SSLS6-3F reported satisfactory reliability and validity, and was able to measure servant leadership very quickly and very accurately.

5.7. LIMITATIONS AND FUTURE RESEARCH DIRECTIONS

This research, despite its strengths, has some limitations that should be highlighted. First, this is a cross-sectional study, and as such, the findings represent a snapshot scenario and the stability of the scale across time cannot be confirmed. Consequently, it could be worthwhile for future research to develop longitudinal studies for test–retest purposes. Second, the study employed a sample of Spanish workers of religious non-profit organisations within the third sector; further studies among different samples of employees would increase the external validity of the scale,

such as employees of other industries, for-profit organisations, or other developed and developing countries. Moreover, although this model was tested in Christian religious organisations, future research could validate the scale in organisations of other religions, such as Islam, Judaism, Orthodox, etc. Future investigations could also corroborate the dimensionality of the scale. Third, the validity of the scale was tested through correlations between the servant leadership scale and authentic and transactional leadership, authenticity, work engagement, and subjective wellbeing; several *t*-tests were also performed on the SSLS6-3F results regarding activity (private schools or social centres), level of studies, age, seniority, sex, position, authenticity, work engagement, and subjective wellbeing. However, future research could study the relationship of the SSLS6-3F with other variables, such as trust, career satisfaction, career commitment, empowerment at work, job stress, or work-life enrichment.

APPENDIX A

The questionnaire developed and validated by Reinke (2004) is the following (*associated dimension in brackets*):

1. I feel comfortable telling my supervisor about departmental problems (*Openness*).
2. My supervisor listens to what employees have to say (*Openness*).
3. My supervisor emphasizes doing the right thing for the long-term benefit of all (*Vision*).
4. My supervisor never puts things in perspective; we're always reinventing the wheel around here (*Vision*).
5. My supervisor is committed to helping employees grow and progress (*Stewardship*).
6. My supervisor puts the employees needs first before looking out for him or herself (*Stewardship*).
7. My supervisor puts the needs of the organisation first before looking out for him or herself (*Stewardship*).

APPENDIX B

Por favor, lea cuidadosamente cada afirmación en relación a su JEFE DE DEPARTAMENTO O SUPERIOR INMEDIATO e indique su grado de acuerdo con cada una de ellas utilizando la escala de 1 (totalmente en desacuerdo) a 5 (totalmente de acuerdo) que se presenta más abajo.

1. Me siento cómodo contándole a mi supervisor problemas del departamento (*Openness*).

2. Mi supervisor escucha lo que los empleados tienen que decir (*Openness*).
3. Mi supervisor se esfuerza por hacer lo correcto en el largo plazo para el beneficio de todos (*Vision*).
4. Mi supervisor nunca mira las cosas con perspectiva, estamos siempre reinventando la rueda (*Vision*). *
5. Mi supervisor está comprometido a ayudar a los empleados a crecer y progresar (*Stewardship; this item was changed to Vision in the validated final version*).
6. Mi supervisor pone las necesidades de los empleados primero, antes de mirar por sí mismo (*Stewardship*).
7. Mi supervisor pone las necesidades de la organización primero, antes de mirar sí mismo (*Stewardship*).

* This item was removed to create the final validated version.

CHAPTER 6

SERVANT LEADERSHIP IN A SOCIAL RELIGIOUS ORGANISATION: AN ANALYSIS OF WORK ENGAGEMENT, AUTHENTICITY, AND SPIRITUALITY AT WORK

6. SERVANT LEADERSHIP IN A SOCIAL RELIGIOUS ORGANISATION: AN ANALYSIS OF WORK ENGAGEMENT, AUTHENTICITY, AND SPIRITUALITY AT WORK

6.1. INTRODUCTION

Religious organisations now represent essential players in the third sector and the social economy in areas such as exclusion, disease, and education. Particularly, social religious organisations are typically a relevant part of any country's service sector. The purpose of these entities does not only lie in the services they carry out, but also in how they provide their activities, which transmits their character and charisma. Conveying the values that prevail in their institutional culture is part of their mission (Ortiz-Gómez et al., 2020a). Therefore, for social religious organisations, it is necessary to define specific organisational objectives that enable the achievement of their institutional mission while distinguishing them from other entities.

All of the above considerations suggest that workers are a critical component of these institutions because if employees share the values of the organisation, they will help these institutions fulfil their mission of transmitting specific values while providing a service. Similarly, workers are key to ensuring the quality of services provided by these organisations and, therefore, to achieving long-term sustainability and viability. Religious organisations are currently facing significant challenges, that require them to set themselves apart from other entities working in their field of activity as well as rapid and important changes in the ways of life of society. All this, together with a context of promoting greater collaboration with the laity (Forkan, 2009; Compañía de Jesús, 1995), make it crucial to the success of these entities that their employees feel comfortable and identify with the institution and their values so that, in this way, they show engagement in their work (Ortiz-Gómez et al., 2020a).

In this context, the style of leadership exercised in these organisations is critical to their long-term survival, and this is one of the research topics most studied for its influence on behaviour (Barrow, 1977). Due to the importance of these entities carrying out their social and spiritual mission, this paper considers as a starting point that servant leadership is one of the leadership styles most consistent with social religious entities since it implies an approach based on moral values and ethical principles (Ortiz-Gómez et al., 2020b; Spears, 1998), as well as on religious teachings (Keith, 2008). It is related to Judeo-Christian philosophical traditions (Reinke, 2004). Servant leadership is a management strategy that prioritizes and turns workers' needs into

objectives, putting employees' good above the leader's self-interest and showing concern for others (Eva et al., 2019; Liden et al., 2014; Van Dierendonck, 2011). Although followers are the main focus of servant leaders, most attention in leadership theory is on leaders instead of followers. However, the perception of the employees is what is going to determine their attitudes. Different studies have shown that this type of leadership has many advantages on followers, such as increasing work engagement (Coetzer et al., 2017; Ling et al., 2017), authenticity (Ramsey, 2006), and worker wellbeing (Liden et al., 2014; Van Dierendonck, 2011).

A positive association exists between work and personal life in many environments. The benefits of work engagement are not limited to the workplace. It also improves the quality of personal life and what healthcare calls good social functioning, such as improving family relationships (Rodríguez-Muñoz et al., 2014; Culbertson et al., 2012). Employees often search for the meaning of work and how their jobs meet with their lives (Hartung, 2009). The fact that religious organisations prioritize social objectives makes many of their employees value their jobs because they feel identified with the mission of the institution and with the impact this entity has in carrying out its activities (Ortiz-Gómez et al., 2020a; Elson, 2006). For this reason, this paper explores the relevance of spirituality at work and authenticity for servant leadership and work engagement from the followers' perspective. There is a growing need for empirical research on authenticity in the workplace (Knoll et al., 2015), and it is important to investigate the wide range of positive results promoted by spirituality at work (King & Nicol, 1999).

Therefore, given these unique characteristics of faith-based entities in the social sector, it is essential to understand how their members feel and act to achieve the organisations' long-term sustainability and viability. While some previous research has already provided valuable information to understand how individual links work among perceived servant leadership, spirituality at work, authenticity, and work engagement, research on religious organisations is virtually non-existent, emphasizing the importance of this study. To this end, this article seeks to study the extent to which the style of servant leadership perceived by workers generates greater work engagement, as well as the influence on this relationship of individual attitudes characterized by spirituality at work and authenticity among workers of a social religious organisation.

A faith-based institution in the social sector is an appropriate context to study previous links because these workers generally differ from those in other types of organisations by a

compendium of two characteristics. First, it is a social organisation, and second, it is religious. On the one hand, the social component reflects that it is mainly a vocational work, due to the intense demands that many of the social jobs require, such as dealing with battered women or children with severe disabilities or other situations of social exclusion. On the other hand, the religious component determines that the organisation has a particular mission, vision, and values. This fact makes that the organisation does not care only for the provision of social services, but also that their personnel transmit the values of their vision. They look for motivated professionals identified with the mission and values, that help them to develop their activity according to the organisational culture. Both circumstances, social and religious, make that these workers value a servant leadership strategy, as probably it shares many of the characteristics of their personality and personal values; their work engagement is likely to be greater than in other sectors of activities where they may do not demand a vocation, or they do not share the values of the vision of the institution. Hence, due to all the circumstances explained above, it is likely that they have a greater attitude of authenticity and spirituality at work.

Moreover, these relationships are of great importance also for general knowledge, as there are also other non-profit and profit organisations that follow a style of servant leadership, due to their mission and strategy, or due to the wide range of generated outputs commented above, such as work engagement. Attitudes of authenticity and spirituality at work in followers probably affect how a strategy of servant leadership is perceived by the workers of any type of organisation, and then, their engagement to their jobs. If employees are free to live in accordance with their spirituality and their values and beliefs, they are going to feel more comfortable and engaged in their works. To our knowledge, the influence of these individual attitudes has not been studied yet in an organisational environment. Furthermore, most of the research analyses servant leadership from the leader's perspective. Attitudes that followers show in their work are going to depend on how they perceive their leaders, rather than how leaders perceive their own attitude and behaviour towards their employees.

The rest of the article is structured as follows. The next section sets out the theoretical framework and research hypotheses. The methodology section details the methods used to meet the objectives of the research. The results obtained are presented below. The discussion section provides the most relevant empirical results. Finally, the article summarizes the main conclusions, as well as the main implications and limitations.

6.2. THEORETICAL FRAMEWORK AND RESEARCH HYPOTHESES

6.2.1. Servant leadership and work engagement

The concept of servant leadership was introduced by Greenleaf (1977) five decades ago, who argues that servant leaders prioritize stakeholders' interests over personal ones and, unlike in other leadership strategies, understand their position as a vehicle for serving workers, the organisation, and the community. Greenleaf (1977) and Spears (1995) visualize this willingness to help and serve the progress of individuals and groups as committing to building a community in the workplace, listening receptively to others, developing a high level of empathy, and relying more on persuasion than coercion.

Servant leadership is based on the beliefs of promoting value and development in individuals, sharing power for the common good, building a community, and exercising authenticity (Ramsey, 2006). From this point of view, Reinke (2004) believes that a servant leader is dedicated to the growth of both the worker and the organisation and tries to build a community within the organisation. This author states that servant leadership is a relationship, not a position, that prioritizes the needs of others and the entity.

Reinke (2004) defines servant leadership as a three-dimensional construct composed of openness, stewardship, and vision. To identify these three dimensions, this author draws from the ten key characteristics of servant leadership that Spears (1998) defines. First, openness involves Spears' elements of empathy, listening, and awareness of others. Second, stewardship includes four of Spears' concepts that Reinke considers intimately intertwined: healing, commitment to the growth of individuals, persuasion, and stewardship. It concerns a participatory leadership style in which a servant leader prioritizes the needs of workers and the organisation and is devoted to their development. Finally, vision dimension refers to the ability to contextualize circumstances and look at them in perspective to predict and plan for future necessities.

A wide variety of authors have found that the perception of servant leadership generates positive effects on workers' engagement (Coetzer et al., 2017; Ling et al., 2017; Van Dierendonck et al., 2014). Work engagement refers to the positive and persistent emotional affective state of employees, which is characterized by absorption, dedication, and vigor (Schaufeli et al., 2002a). Absorption refers to the state of concentration in which the employee is happily immersed in his

work and time seems to pass quickly. Dedication leads to inspiration, participation, meaning, challenge, enthusiasm, and pride. Finally, vigor means dedication to work, with energy, pleasure, and effort, despite the difficulties that it may entail. The advantages of work engagement for the organisation are innumerable, since those employees who are engaged may do a better job than those who are not (Halbesleben, 2010).

This study focuses on behavioural theories to build the relationship between servant leadership and work engagement. These theories that defend that servant leadership transform their followers' mindset, attitudes, and behaviours are in line with Greenleaf's theory (1977), in favour of servant leadership as a relationship and emphasis on the connection between the leader and followers. This author centres servant leadership on attitudes and explains that servant leaders are likely to create transforming effects on followers and remodel them into servant leaders themselves. In this line, behavioural theories of social learning and social identity could be useful to explain the aforementioned relationships. Social learning theory (Bandura, 1977) defends that followers observe and then emulate the attitudes, values, and behaviours of the servant leader, as they are likely to be considered credible role models that act altruistically and are motivated to serve others, and hence, in last instance, they influence performance (Liden et al., 2014). In this sense, as a servant leader is committed to selflessly serve their employees and the organisation, when employees observe this behaviour in a positive service climate, they are likely to feel motivated to develop these attitudes of commitment and increase their work engagement.

Social identity theory (Tajfel, 1978) explains that leaders could change or create specific employees' behaviours, modifying their self-identity or part of the self-concept that determines their emotional attachment to the group. This theory has been used to explain that, due to the authentic and follower centric nature of servant leadership, leaders make followers feel equal in the organisation by developing tight bonds with them. Once workers self-identify with the group, they are more likely to engage in beneficial behaviours for the organisation (Chen & Zhou, 2015). For instance, some previous research has shown that servant leadership reduces burnout (Rivkin & Schmidt, 2014). In this line, servant leaders promote employees' self-identity with the group and create strong bonds with them, through their support and coaching (Bass, 2000), involving them in the planning and decision making (Ramsey, 2006), or listening receptively to them (Spears, 1995; Greenleaf, 1977). Servant leaders also promote the building of a community in the

workplace. This sense of being part of a group and belonging to a community provides followers with meaning and identity (Whorton, 2014). Hence, followers who feel this identification with the group probably are more likely to become more involved and engaged in their work tasks. In the service sector, servant leadership may build this sense of social identity in their followers intensively, and ultimately their service performance, due to the people-centred, unpredictable, and dynamic nature of this industry (Chen & Zhou, 2015).

Furthermore, the concept of servant leadership has its roots on religious teachings (Keith, 2008), and Christ is considered as a model for servant leaders among Judeo-Christian cultures (Reinke, 2004). Hence, values promoted by this leadership style probably coincide with the ones of religious entities and this supported link between servant leadership and work engagement should also work among workers in faith-based entities. Based on the previous arguments, Hypothesis 1 (H1) of this paper is as follows:

Hypothesis 1: *Servant leadership is positively related to work engagement among workers in social religious organisations.*

6.2.2. The mediating role of spirituality at work

Spirituality at work does not refer only to the religious aspect (Neck & Milliman, 1994). This concept is based on the values and philosophy of each person (Milliman et al., 2003). Values allow individuals to find their life purpose at work, to feel a strong connection with the organisation, and to enjoy an alignment of their values and beliefs with those of the organisation. This paper is based on the concept of spirituality of Milliman et al. (2003), who define spirituality at work as a construct with three dimensions, which were selected by these authors based on the seven dimensions identified by Ashmos and Duchon (2000). The first dimension, called meaningful work (individual level), not only refers to having a pleasant job or being energized by work but also implies that workers' personal lives nurture and feed off meaningful work, thus contributing to finding meaning and personal purpose. The second dimension refers to having a sense of community (group level), which implies a deep connection between co-workers, including support and genuine care, as well as being linked by a common purpose. Finally, the third dimension, alignment with the organisation's values (organisation level), involves sharing the values and mission of the organisation. It means that employees feel connected to the entity's goals, mission, and values. It is based on the belief that all members of the organisation

care about the employees' and community's wellbeing, as well as in the organisation's concern for employees.

Servant leadership is intrinsically related to spirituality at work, which is a great source of motivation for these leaders (Freeman & Auster, 2011). There are even authors such as Sendjaya et al. (2008) who argue that servant leadership emphasizes a spiritual orientation and consider spirituality a *sine qua non* dimension of this type of leadership. Other researchers, such as Khan et al. (2015), find that servant leadership has a positive and significant effect on spirituality at work, working with a sample of 214 employees in organisations at the governmental and private level of Pakistan. They explain that this relation comes from the fact that the concept of servant leadership has roots in religious teachings, so in the context of this research, a faith-based organisation that tries to promote their religious values among their employees, this relation acquires importance. Hence, servant leadership could also be a valued tool to improve workplace spirituality in faith-based institutions.

Additionally, the behavioural leadership theories could be used to look for a possible explanation of the positive relationship between servant leadership and the three dimensions of spirituality at work. Following the social learning theory (Bandura, 1977), servant leadership makes employees improve their perception of alignment with organisational values. If employees perceive their leaders as a credible role model that share the values of the organisation, they are going to emulate these attitudes, values, and behaviours, and hence, they are going to feel connected to the entity's values, goals, and mission. Following the social identity theory (Tajfel, 1978), the follower centric and developmental nature of servant leadership makes employees increase their perception of meaningful work (Khan et al., 2015), as servant leaders serve and care about their followers, prioritizing their interests, helping in their progress, listening to them, and sharing power (Greenleaf, 1977), developing strong bonds with them. Servant leaders are also committed to creating a community in the organisation, what probably makes employees self-identify with the group, and hence creates a sense of community. Hypothesis 2a (H2a), therefore, states the following:

Hypothesis 2a: *Servant leadership is positively related to spirituality at work among workers in social religious organisations.*

Spiritual beliefs reinforce work engagement (Park, 2012) because religious and spiritual perspectives can affect how people perceive the circumstances of their daily lives or how they structure their activities and their global sense of wellbeing and satisfaction with life (Lewis & Cruise, 2006). In this vein, a longitudinal study of Christian religious workers (clerics, chaplains, missionaries from various cultures, and other employees within religious organisations) conducted in Australia showed that the religious bond generates greater work engagement among these people than in other groups of individuals, increasing the meaning of tasks and the perceived capacity to successfully perform them (Bickerton et al., 2014).

In line with the above and according to Milliman et al. (2003), spirituality at work plays an important role in promoting work engagement. In organisations with strongly marked and socially oriented values, worker alignment with the organisations' values should increase work engagement. Furthermore, employees who have a great sense of community and consider their work to have a purpose and are aligned with the organisation's values should also feel intensely engaged. Therefore, Hypothesis 2b (H2b) suggests the following:

Hypothesis 2b: *Spirituality at work is positively related to work engagement among workers in social religious organisations.*

These last two hypotheses form Hypothesis 2 (H2), which asserts that spirituality at work is a mediating variable between servant leadership and work engagement:

Hypothesis 2: *Spirituality at work mediates the relationship between servant leadership and work engagement among workers in social religious organisations.*

6.2.3. The mediating role of authenticity at work

Authenticity is mainly about acting according to one's values and beliefs (De Carvalho et al., 2015). This research takes as its starting point the definition of authenticity by Rogers (1961), which, focusing on the person, is an attitude that allows the full functioning of human beings. Following this idea, Wood et al.'s (2008) multidimensional authenticity model is shaped around three fundamental dimensions: authentic living, self-alienation, and accepting external influence; achieving the optimum level of authenticity when authentic living reaches a high level, and self-alienation and acceptance of external influence present low levels. Authentic living refers to being true to oneself and behaving according to one's own beliefs and values. Accepting external

influence is meeting the expectations of others, in other words, to what degree an individual is influenced by other people's thoughts and actions. Finally, self-alienation refers to a state in which an individual experiences inconsistency between an experience and who he/she is; self-alienation translates to the workplace as not knowing whom one is at work. Following the recommendations of Goldman and Kernis (2002), this multidimensional model of authenticity is very suitable for research in the workplace. In the specific case of the target organisation, it acquires a particular interest to go deeper in this concept, due to the range of demands that in many cases, employees of social entities have to face.

The academy has also linked servant leadership to the concept of authenticity (Ramsey, 2006). Servant leadership applies the authentic attributes of authentic leadership. Van Dierendonck and Heeren (2006) argue that a servant leader is characterized by authenticity, integrity, humility, courage, and objectivity. To be authentic refers to act according to one's values and beliefs (Van den Bosch & Taris, 2014a), and servant leaders experience their lives according to the values they have acquired (Goleman et al., 2002). In this line, based on social learning theory (Bandura, 1977), if employees observe these explained attitudes of authenticity in their servant leaders, they would be likely to emulate the same ones. On the other hand, social identity theory (Tajfel, 1978) refers to how servant leaders make employees feel. In this sense, servant leaders try to achieve transparency in their workers and consistency between what they say and do (Sendjaya et al., 2008). Hence, as servant leadership creates a climate of trust (Ling et al., 2017) and authenticity (Ramsey, 2006) among their followers developing strong bonds, they are likely to feel more comfortable to be authentic in the workplace. Another characteristic of servant leaders that could determine the authenticity of their followers through the social identity theory is empowerment. A servant leadership culture empowers employees to grow freer, more independent and selfless, giving them freedom of decision making (Ling et al., 2017), which will probably generate in followers a higher perception of being able to act in accordance to their values and beliefs. Therefore, Hypothesis 3a (H3a) of this paper states the following:

Hypothesis 3a: *Servant leadership is positively related to authenticity at work among workers in social religious organisations.*

In addition, the proposed research model seeks to test whether authenticity increases work engagement. Academics from a wide range of disciplines have attracted attention to the intensified search for authenticity in developed cultures (Van den Bosch & Taris, 2014a), as it has

a wide variety of positive effects on workers because it gives meaning to their work (Reich et al., 2013). This issue is increasingly relevant, as being authentic benefits individuals and groups, which contributes to creating healthier organisations. When workers are forced to develop behaviours contrary to their values and beliefs, different types of psychopathologies are generated (De Carvalho et al., 2015).

Studies such as those of Van den Bosch and Taris (2018, 2014b) conclude that the more authentic employees are in their work, the better they adapt to it and the more energetic they feel, becoming more engaged in the work. Van den Bosch and Taris (2014b) show that authenticity at work represents on average 11% of the variance of the result variables studied in the research, which include work engagement. Of the three dimensions of authenticity at work, these authors identify self-alienation as the strongest predictor of work engagement, followed by authentic living and accepting external influence. Using a sample of employees of a religious organisation, Ortiz-Gómez et al. (2020a) confirm that those workers who feel that they can act according to their values and beliefs in their work environment are more engaged in their work. Based on this argument, Hypothesis 3b (H3b) states the following:

Hypothesis 3b: *Authenticity at work is positively related to work engagement among workers in social religious organisations.*

These last two hypotheses form Hypothesis 3 (H3), which states that authenticity at work is a mediating variable between servant leadership and work engagement:

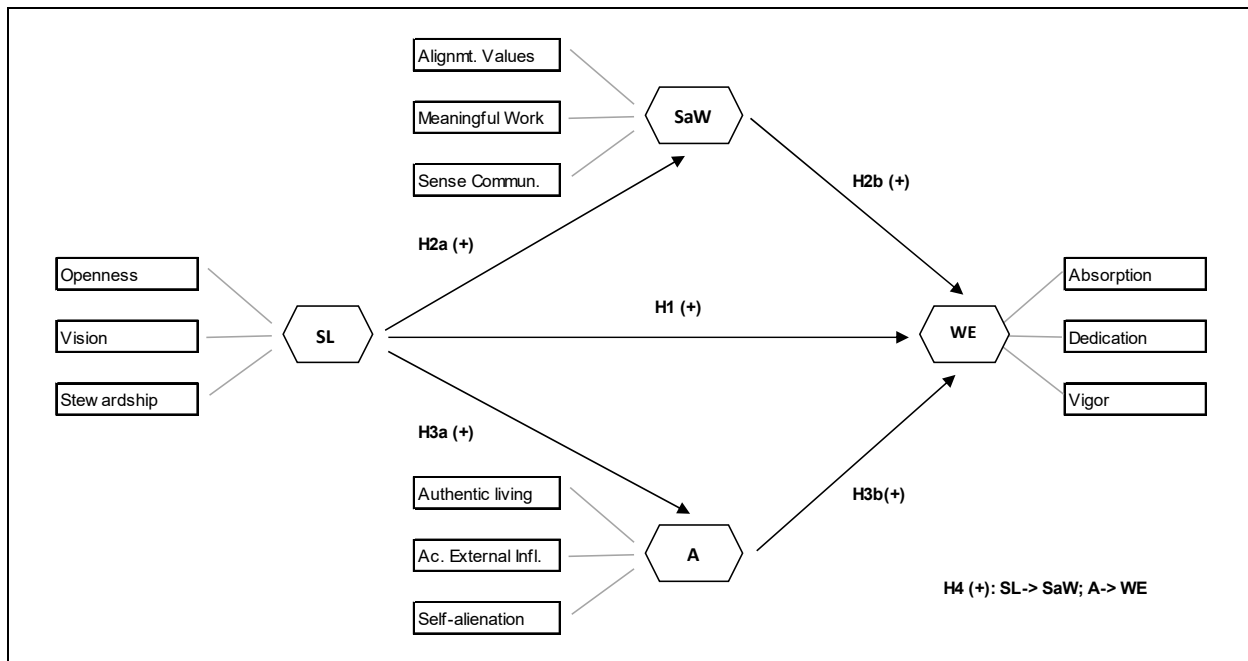
Hypothesis 3: *Authenticity at work mediates the relationship between servant leadership and work engagement among workers in social religious organisations.*

Finally, Hypothesis 2, together with Hypothesis 3, make up Hypothesis 4 (H4), which proposes the following:

Hypothesis 4: *Spirituality at work and authenticity mediate the relationship between servant leadership and work engagement among workers in social religious organisations.*

Figure 3 depicts both the research model and the previous assumptions.

Figure 3. Research model and hypothesis.



A, authenticity; SaW, spirituality at work; SL, servant leadership; WE, work engagement.

6.3. METHODOLOGY

6.3.1. Participants and data collection

The objectives of this research were met through a self-administered questionnaire that was sent in July 2019 through Google Forms to all the workers of a Spanish religious organisation that conducts activities in the social sector. The target entity is a state-wide non-profit Catholic organisation whose mission, within the framework of the promotion and defence of human rights, is to carry out social intervention projects, helping to the integral development of people in a situation of risk or social exclusion. This religious organisation that operates in the south of Spain has 30 social centres and undertakes different social intervention projects, such as day services, socio-labour insertion, support for immigrants, family intervention, and equal opportunities for women. Of a target sample of 499 workers, 283 responded to the survey, and, after a checking process eliminating questionnaires with missing values, the final sample consisted of 270 valid questionnaires (54.1%). Participation was voluntary and anonymous, and all the respondents provided signed informed consent for the study. All participants were informed about the content and the characteristics of the research before completing the questionnaire. It was carried out following the Helsinki Declaration and was approved by the Ethics Committee of Loyola University.

Of the 270 valid responses, 76% are from non-manager employees, and the remaining 24% are from respondents in manager positions. Women make up 71.5% of the respondents, and only 28.5% are men. Their average age is 38 years (SD: 8.1), and their average seniority in the organisation is 4 years (SD: 4.9). Most of them work on the following projects: socio-labour insertion (39%), socio-educational (29%), and residential (29%); the remaining 3% work in central services, territorial and socio-labour management, employment, summer school, and youth justice. Most of the employees have completed high-level studies: 23% have a master's or PhD, 68% have a university education, and the remaining 9% have finished secondary or primary studies.

6.3.2. Questionnaires and scales of the variables analysed

All the variables in this study were measured through validated questionnaires that have, therefore, previously demonstrated their reliability. Perceived servant leadership was measured by the Spanish version of Ortiz-Gómez et al. (2020b) SSLS6-3F (Spanish Short Servant Leadership Survey), which was developed from the original version of Reinke (2004). It evaluates the perception of servant leadership of the immediate supervisor of each worker. This Spanish scale of servant leadership contemplates the three dimensions identified in the theoretical framework, composed each of them by two items (openness, i.e., “my supervisor listens to what employees have to say”; stewardship, i.e., “my supervisor is committed to helping employees grow and progress”; and vision, i.e., “my supervisor emphasizes doing the right thing for the long-term benefit of all”), evaluated by a Likert scale ranging from 1 (low perception of servant leadership in his/her superior) to 5 (high perception of servant leadership). The estimated reliability of the three subscales was 0.83 for openness, 0.87 for vision, and 0.83 for stewardship (Ortiz-Gómez et al., 2020b).

To assess work engagement, this research used the Spanish scale developed by Benevides-Pereira et al. (2009) of the UWES (Utrecht Work Engagement Scale) from the original version of Schaufeli and Bakker (2003), which contains the three dimensions (three items each of them) that are part of this variable (absorption, i.e., “I am immersed in my job”; dedication, i.e., “my job inspires me”; and vigor, i.e., “at my work, I feel bursting with energy”). These dimensions were evaluated on a Likert scale ranging from 1 (low level of work engagement) to 7 (high work engagement). The validity and reliability of UWES is demonstrated by Benevides-Pereira et al.

(2009) in diverse environments, achieving for each of the three subscales, the following average Cronbach's alpha: 0.88 for vigor, 0.91 for dedication, and 0.78 for absorption.

Spirituality at work was measured through the Spanish translation (using a standard back-translation procedure; the back translation matched the original items) of the scale developed by Milliman et al. (2003), which is a reduced version of the Ashmos and Duchon (2000) questionnaire. This scale assesses the three dimensions that make up this concept (alignment of values, eight items, i.e., "I feel positive about the values of the organisation"; meaningful work, 6 items, i.e., "I experience joy in my work"; and sense of community, 7 items, i.e., "I feel part of a community in my immediate workplace") using a Likert scale of 1 (low perception by the worker of the level of spirituality at work) to 7 (high spirituality at work). Strong reliability was demonstrated by Milliman et al. (2003) with coefficient alphas ranging from 0.82 for meaningful work; 0.91 for sense of community; to 0.94 for alignment of values.

Van den Bosch and Taris (2014a) assessed authenticity at work through the Individual Authenticity Measure at Work (IAM), which is an adaptation of the questionnaire of authenticity developed by Wood et al. (2008). In this research, the Spanish translation of the IAM was employed: a standard back-translation procedure and the back translation matched the original items. This scale includes the dimensions presented in the theoretical framework: authentic living, i.e., "I am true to myself at work in most situations"; accepting external influence, i.e., "at work, I feel the need to do what others expect me to do"; and self-alienation, i.e., "I don't feel who I truly am at work". The four items that correspond to authentic living were measured on a Likert scale ranging from 1 (low level of authenticity) to 7 (high level of authenticity). The eight items (four items each) that evaluate accepting external influence and self-alienation were recoded to be consistent with the subscale for authentic living. Van den Bosch and Taris (2014a) demonstrated the scale's reliability: 0.81 for authentic living, 0.83 for self-alienation, and 0.67 for accepting external influence.

6.3.3. Data analysis

To achieve the objectives set out in this research, PLS methodology, a model of structural equations based on variance (SEM: structural equation modelling) was used. This technique was selected for different reasons; among the most relevant are the properties of the constructs that make up the research model, since the use of PLS is suitable for composite measurement models

(Sarstedt et al., 2016; Henseler et al., 2014) and the remarkable adaptability of this technique to investigations carried out in social sciences research (Roldán & Sánchez-Franco, 2012).

PLS evaluates both the reliability and validity of measurement models, as well as estimates the relationships between the constructs of the structural model (Barroso et al., 2010). The software used was SmartPLS 3.2.8, following a two-stage approach, since the research model includes multidimensional constructs (Chin, 2010). In this research, the first-order factors are the dimensions, which become the observed indicators of the second-order constructs (Chin & Gopal, 1995), which in this case are the variables servant leadership, spirituality at work, authenticity, and work engagement. A construct can be estimated in Mode A, i.e., reflective, or Mode B, formative. Hair et al. (2017) explain that if indicators are highly correlated and interchangeable, they are reflective, and if the indicators are those that cause the latent variable and are not highly correlated (positive, negative, or even no correlated) and not interchangeable, they are formative. After reviewing the literature above, and according to the reliability analysis performed by the authors (Ortiz-Gómez et al., 2020b; Van den Bosch & Taris, 2014a; Benevides-Pereira et al., 2009; Milliman et al., 2003), the constructs of this research are estimated as following: servant leadership, spirituality at work and work engagement are estimated in Mode A; authenticity was estimated in Mode B. Bivariate correlations revealed in Table 12 support the suggested modes. As recommended by Ringle et al. (2015), this research evaluated both measurement models and the structural model.

6.4. RESULTS

6.4.1. Descriptive statistics

Table 12 presents the main descriptive statistics of the first-order latent variables (dimensions of second-order constructs): the mean, standard deviation, and bivariate correlations. As seen in Table 12, the population studied mostly presents high or medium-high values in all the variables analysed.

Table 12. Descriptive statistics and intercorrelations of the study variables.

	Variable	Range	Mean	SD	1	2	3	4	5	6	7	8	9	10	11	12
1	Openness	1–5	3.96	0.99	1											
2	Stewardship	1–5	4.23	0.82	0.744 **	1										
3	Vision	1–5	4.15	0.83	0.571 **	0.716 **	1									
4	Alignmt. Values	1–7	6.16	0.85	0.427 **	0.444 **	0.321 **	1								
5	Meaningful Work	1–7	6.07	0.89	0.384 **	0.311 **	0.217 **	0.621 **	1							
6	Sense of Community	1–7	5.81	1.07	0.507 **	0.508 **	0.390 **	0.776 **	0.567 **	1						
7	Authentic living	1–7	5.92	0.66	0.197 **	0.137 *	0.076	0.187 **	0.298 **	0.240 **	1					
8	Ac. External Infl.	1–7	5.16	1.34	0.226 **	0.170 **	0.074	0.255 **	0.227 **	0.286 **	0.142 *	1				
9	Self-alienation	1–7	6.15	1.14	0.307 **	0.202 **	0.100	0.397 **	0.369 **	0.419 **	0.292 **	0.452 **	1			
10	Absorption	1–7	5.59	0.90	0.137 *	0.085	0.055	0.321 **	0.459 **	0.290 **	0.196 **	.036	0.169 **	1		
11	Dedication	1–7	6.25	0.78	0.367 **	0.272 **	0.124 *	0.492 **	0.726 **	0.470 **	0.280 **	0.299 **	0.443 **	0.510 **	1	
12	Vigor	1–7	5.81	0.85	0.343 **	0.183 **	0.094	0.458 **	0.656 **	0.443 **	0.280 **	0.322 **	0.508 **	0.466 **	0.747 **	1

** $p < 0.01$; * $p < 0.05$.

6.4.2. Common method bias (CMB)

To detect a CMB situation, a complete multicollinearity test was performed based on the variance inflation factors (VIFs) of the structural model. Table 13 presents the internal VIFs of the second-order constructs. The structural model obtained is CMB-free as its maximum VIF is 1,641, i.e., less than 3.3, a value that would indicate pathological collinearity (Kock, 2015).

Table 13. Full collinearity VIFs.

	Work Engagement
Servant Leadership	1.358
Spirituality at Work	1.641
Authenticity	1.342

6.4.3. PLS models

PLS models are valued in two stages: the first seeks to verify the reliability and validity of the measurement model; the second tests the significance of the paths in the structural model.

6.4.3.1. Measurement model

The first- and second-order measurement models exhibit valid and reliable results. The first-order model is not presented due to its length (contact the authors of the article if required). The second-order model is shown in Table 14. The constructs of servant leadership, spirituality at work, and work engagement are estimated in Mode A. All the dimensions of these constructs satisfy the requirement of individual reliability of the elements since their loadings exceed 0.707 (Carmines & Zeller, 1979). Additionally, they meet the reliability requirements of the construct since the Cronbach's alpha, Jöreskog's rho (ρ_A), and composite reliability (CR) are higher than 0.7 (Nunnally & Bernstein, 1967). Finally, they achieve convergent validity, with an AVE greater than 0.5 (Fornell & Lacker, 1981) and discriminative validity (Table 15), following both the criterion of Fornell and Lacker (1981), which proposes comparing the square root of the AVE with the correlations between the constructs, as well as the HTMT criterion (heterotrait-monotrait), since all the values are below the 0.85 threshold (Kline, 2015). The second-order construct of authenticity is estimated in Mode B. Therefore, the analyses begin by checking the potential multicollinearity between the items (Roldán & Sánchez-Franco, 2012). In this way, Petter et al. (2007) indicate that a VIF above 3.3 reveals high multicollinearity. However, Ringle et al. (2015)

argue that multicollinearity is a concern only if VIF values exceed the critical level of 5. In this construct of authenticity, the maximum value of the VIFs is 1.532 (Table 14), so multicollinearity is not a concern. Finally, the magnitude and significance of the weights are tested, which provide information on how each dimension contributes to the construct (Chin, 1998). A significance level lower or equal to 0.05 suggests that a component is relevant to the formation of the construct (Roldán & Sánchez-Franco, 2012). Authenticity dimension presents a p-value below 0.001 in all the weights (Table 14).

Table 14. Measurement model. Reliability and convergent validity.

	Variable	Loadings	Weights	VIF	Cronbach's Alpha	rho_A	Composite Reliability	Average Variance Extracted (AVE)
1	Servant Leadership (Reflective)				0.864	0.929	0.914	0.780
1.1	Openness (Reflective)	0.912 ***						
1.2	Stewardship (Reflective)	0.805 ***						
1.3	Vision (Reflective)	0.928 ***						
2	Spirituality at work (Reflective)				0.853	0.856	0.910	0.772
2.1	Alignment of Values (Reflective)	0.902 ***						
2.2	Meaningful Work (Reflective)	0.852 ***						
2.3	Sense of community (Reflective)	0.881 ***						
3	Authenticity (Formative)							
3.1	Authentic living (Formative)		0.333 ***	1.240				
3.2	Ac. External Influence (Formative)		0.312 ***	1.284				
3.3	Self-alienation (Formative)		0.622 ***	1.532				
4	Work engagement (Reflective)				0.836	0.871	0.900	0.752
4.1	Absorption (Reflective)	0.776 ***						
4.2	Dedication (Reflective)	0.921 ***						
4.3	Vigor (Reflective)	0.898 ***						

The loading and weights significance was estimated by bootstrap 95% confidence interval (based on $n = 5000$ subsamples). *** $p \leq 0.001$ (based on t (4999), two-tailed test).

Table 15. Discriminant validity.

<i>Fornell-Lacker</i>					<i>Heterotrait-Monotrait Ratio (HTMT)</i>			
	A	WE	SaW	SL		WE	SaW	SL
A	<i>N/a</i>				WE			
WE	0.528	0.867			SaW	0.773		
SaW	0.501	0.672	0.879		SL	0.300	0.582	
SL	0.308	0.288	0.510	0.883				

A, authenticity; SaW, spirituality at work; SL, servant leadership; WE, work engagement.

6.4.3.2. Structural model

Table 16 exhibits the main parameters obtained from the structural model, which enable the assessment of the statistical significance of the relationships established as hypotheses. To do this, we apply a bootstrapping technique (5000 re-samples), generating standard errors, t-statistics, p-values and 95% bias-corrected confidence intervals (BCCIs). The coefficient of determination (R^2) is the main criterion for measuring the explained variance of the constructs. The results show that the structural model achieves acceptable predictive relevance for the endogenous construct work engagement as the coefficient of determination $R^2 = 0.507$. However, for the variables spirituality at work and authenticity, the values obtained are $R^2 = 0.260$ and $R^2 = 0.095$, which is because they are constructs that help explain the variable work engagement and, in part, they are explained by servant leadership, but most of their variances are not explained by the latter.

Table 16. Structural model.

<i>R² WE = 0.507; R² SaW = 0.2598; R² A = 0.095 Relationship</i>	Path Coefficient	T- Statistics	P- Values		2.5%	97.5%	Significance	Hypothe- sis
<i>Direct Effects</i>								
SL - WE	-0.092	1.863	0.062		-0.185	0.005	No Sig.	H1
SL - SaW	0.510	9.664	0.000	***	0.398	0.606	Sig.	H2a
SaW - WE	0.587	9.135	0.000	***	0.453	0.703	Sig.	H2b
SL - A	0.308	5.006	0.000	***	0.169	0.416	Sig.	H3a
A - WE	0.262	3.767	0.000	***	0.126	0.398	Sig.	H3b
<i>Individual Indirect Effects</i>								
SL – SaW - WE	0.299	7.067	0.000	***	0.223	0.387	Sig.	H2
SL – A - WE	0.081	2.923	0.003	**	0.036	0.145	Sig.	H3
<i>Total Indirect Effect</i>								
SL - WE	0.380	8.217	0.000	***	0.287	0.466	Sig.	H4

*Bootstrapping 95% confidence intervals bias corrected (based on n = 5000 subsamples). *** $p \leq 0.001$; ** $p \leq 0.01$; * $p \leq 0.05$ [based on t(4999), two-tailed test]. Relevant relationships in bold. A, authenticity; SaW, spirituality at work; SL, servant leadership; WE, work engagement.*

The results obtained for the structural model confirm the positive and significant direct relationships of H2a, H2b, H3a, and H3b, as well as the individual indirect relationships relating to H2, H3, and the total indirect relationship in H4, rejecting, however, H1. This research conducted a mediation analysis in a single model at once, as in PLS is not necessary a step-wise approach (Nitzl et al., 2016). Hence, as suggested by Hair et al. (2017) and Nitzl et al. (2016), first, the significance of the indirect effect, and second, the type of effect or mediation, were determined. In this research, the indirect positive and significant relationship of H2, H3, and the total indirect relationship in H4 have been proved, while H1 has been rejected. This means that there is a total mediation by spirituality at work and authenticity in the relationship between servant leadership and work engagement (Hair et al., 2017; Nitzl et al., 2016).

6.4.3.3. Predictive validity assessment

Explanation and prediction are two distinct purposes that could be joined in a research study (Dolce et al., 2017). This article finds support for the predictive validity of the model presented through cross-validation with holdout samples (Evermann & Tate, 2016), using the PLS prediction algorithm (Shmueli et al., 2016) available in SmartPLS software version 3.2.8 (Ringle et al., 2015). This method, as suggested by Shmueli et al. (2016), uses holdout samples to generate and

evaluate these predictions, splitting the full database ($n = 270$) randomly into k equally sized subsets of data ($k = 10$; i.e., 10-folds). Then, the algorithm predicts each fold (holdout sample) with the remaining $k-1$ subsamples, which become the training sample. The positive values of Q^2 imply that the prediction error of PLS results is smaller than the prediction error of only using the mean values. Therefore, the proposed research model provides appropriate predictive ability for work engagement, spirituality at work, and authenticity constructs and for the dimensions that compose them (see Table 17).

Table 17. Partial least squares prediction assessment.

Construct Prediction Summary	
	Q^2
Spirituality at Work	0.246
Authenticity	0.079
Work Engagement	0.075
Dimension Prediction Summary	
	Q^2
Alignment of Values	0.193
Meaningful Work	0.108
Sense of Community	0.272
Authentic living	0.030
Ac. External Infl.	0.038
Self-alienation	0.067
Absorption	0.012
Dedication	0.089
Vigor	0.060

6.5. DISCUSSION

Religious organisations are key actors in today's society and global economy, representing a considerable part of the service sector in areas such as social services, education, and health. Particularly, faith-based institutions in the social sector play an important role not only in economic terms but also in the spiritual realm, as they have certain unique characteristics that distinguish them from other organisations. Their main objective and mission are to transmit their identity values through the provision of an essential service. Therefore, their workers are critical to fulfilling their mission of transmitting their values, as well as to achieving long-term sustainability and viability, since the quality of the services provided will depend on the workers, differentiating one organisation from others. In the context of less religious people and greater

collaboration of the laity, the quality of an organisation's services will increase with the engagement of its workers (Ortiz-Gómez et al., 2020a). In this context, the leadership perceived by workers in their superiors represents a critical piece, as well as the spirituality and authenticity they experience, as these are sources of positive effects on employees, such as work engagement. Researchers argue that work engagement is essential to organisational success (Bryce, 2009; Federman, 2009).

The objective of this research is to deepen the study of workers in religious organisations in the social sector, and, in particular, the link between workers' perceived level of servant leadership in their superiors and work engagement, as well as the role that authenticity and spirituality at work play in this relationship. To this end, we analysed a Spanish Catholic organisation in the social sector, obtaining 270 valid surveys from its employees. First, Hypothesis 1 of this article proposes that a higher perception of servant leadership style in superiors has a significant positive effect on the work engagement of employees in social religious organisations (Coetzer et al., 2017; Ling et al., 2017; Van Dierendonck et al., 2014). The results do not support the behavioural theories explained in the theoretical framework, that defend that servant leadership may influence performance (Liden et al., 2014) and generate employee's beneficial behaviours for the organisation (Chen & Zhou, 2015), as the structural model did not show a significant relationship between servant leadership and worker's engagement. However, it is noteworthy that although this hypothesis is supported by previous literature, the results of this study do not support it in the target organisation. These results are in line with other research that found no positive relationship between a servant leadership style perceived by employees and greater work engagement, such as a study conducted among engineering consultants at an international U.S. firm (Whorton, 2014). However, the study's author explains that although this relationship is not significant, in comparing the level of employee engagement per department with its percentage of servant leaders, the departments with more servant leaders seem to have higher engagement. Here arises a very controversial issue as these results suggest that, while in other types of organisations, a style of servant leadership stimulates this positive energy in workers, religious organisations in the social sector need to complete this strategy with another set of tools or stimuli, such as fomenting authentic and spiritual attitudes.

Second, this study hypothesizes that spirituality at work plays a mediating role in the previous relationship. In other words, a higher perception of servant leadership entails greater spirituality

at work (Khan et al., 2015; Sendjaya et al., 2008), which in turn generates greater work engagement (Milliman et al., 2003). The results confirm that these relationships are significant, which favours a strategy of promoting spirituality at work so that, in this way, religious organisations in the social sector that promote servant leadership reinforce the work engagement of their employees. This is possible because workers in such organisations often feel identified with these entities' mission and values, and promotion of spirituality at work would allow them to find their life purpose at work, feel a strong connection with other members of the organisation and perceive an alignment of their values and beliefs with those of the organisation. These results bring new contributions to behavioural servant leadership theories, which, to our knowledge, have not studied if servant leaders generate an attitude of spirituality at work in their followers. Moreover, these results are consistent with the target organisation, which develops different activities that promote spirituality at work, such as periodically training activities and courses oriented towards the identity and mission of the institution.

Third, the results confirm that authenticity plays a mediating role in the relationship between servant leadership and work engagement. These data are in line with studies such as Ramsey (2006) that show that servant leadership is positively related to authenticity, as well as that the last one has positive effects on work engagement (Ortiz-Gómez et al., 2020a; Van den Bosch & Taris, 2018, 2014b). This is possible because servant leaders are both authentic and ethical, increasing the number of followers through the unique characteristics of this leadership (Greenleaf, 1998), which connects emotionally with followers by promoting employee engagement (Furness, 2008; Hemsley, 2007). Hence, these results are complementing the behavioural theories of servant leadership, as to our knowledge, at the moment they do not demonstrate that perception of servant leadership may influence on follower's authenticity. Probably, the personality and personal values of the employees working in this type of institutions have determined the obtained result, as they are usually individuals that appreciate entities where they can act by their ideas and beliefs (Ariza-Montes et al., 2017). Additionally, the obtained results are in line with the target organisation, as it promotes professionals motivated and identified with its mission and values, that help them to develop their social intervention projects adapted to the needs of the beneficiaries, or in other words, the analysed institution promotes engaged workers with authentic attitudes. In today's context, where authenticity is very appreciated by most of the employees, finding ways to promote it is of first

importance and merits serious attention from researchers, which in turn fosters their work engagement.

Finally, this study also proves that the most significant effect of servant leadership on work engagement occurs through the total indirect effect. That is, a perceived servant leadership strategy does not by itself produce an increase in employees' work engagement; however, when social religious organisations that practice this style of leadership foster a working climate promoting attitudes of spirituality at work and authenticity together, worker engagement is strengthened. In other words, spirituality and authenticity acting together exert a total mediation effect, which is more significant than the effects of their individual action. This finding highlights the importance of these variables in the little-explored context of religious organisations, where workers find a way to make sense of their lives through their work. These variables are goals for this type of organisation since their workers find in them and their work activities several personal and spiritual incentives different from the economic ones. Then, these conclusions convert spirituality and authenticity at work into two instruments of the organisation to help to increase the engagement of those workers who perceive a servant leadership style. Moreover, this study also gives the opportunity to improve the quality of life of employees, as it promotes attitudes of authenticity and spirituality at work, which are very demanding qualities in the labour market nowadays (Knoll et al., 2015; Reich et al., 2013; King & Nicol, 1999).

Hence, the main contribution of this research lies in demonstrating that, in a context of perceived servant leadership, the probability of being more engaged in the organisation could increase among those members who can live their spirituality and act authentically. These obtained conclusions are probably a consequence of the peculiarities of the target context. First, it is a social organisation. Its main aim is to help people in a situation of risk or social exclusion, attending their real needs. In many cases, these social jobs are personally demanding, and hence, vocational positions (Elson, 2006). This makes that people working there probably share the values of the organisation, as they prefer the benefits of working in an activity that they feel rewarding and being able to act authentic and live their spirituality at work, that other kind of remuneration they could get in a different company. Second, it is a religious institution, which implies its objective is to transmit the predominant values in their mission while providing its services. The target organisation has a common culture that is managed in a centralized way, to guarantee the unity of values and monitoring of the mission. Moreover, it looks for professionals

that are motivated and identified with their mission and values in their selection process. This set of circumstances shows that promoting attitudes of spirituality and authenticity at work is an objective for this institution and becomes an instrument to achieve work engagement.

These results contribute to the governance of religious institutions in two ways. First, to identify what types of attitudes should be promoted in the organisational context with actual employees (such as implementing training activities or training courses that encourage spirituality and authenticity levels), or even attitudes that could be sought after when selecting potential employees in the human resources selection process. Second, to identify what kind of values should be promoted among employees and look for in those in the selection process. Looking for potential workers that share the values of the organisation is going to favour the institution's mission. This is because those workers who share the organisation's values are going to be able to feel more authentic and spiritual, and hence, more engaged in a context of perceived servant leadership. Therefore, the values that lead the organisational culture are going to be transmitted by their workers while developing their activity.

6.6. CONCLUSIONS

The results of this research are important to better understanding employees' view among religious entities in the social sector. Although there are studies noting the importance of perceiving a servant leadership strategy among followers, to our knowledge, none focus on demonstrating the fundamental roles of authenticity and spirituality at work in achieving a greater work engagement in followers through this leadership strategy, neither in these types of organisations. This research shows two fundamentals conclusion. First, although in other types of entities, servant leadership generates work engagement, among employees in religious organisations of the social sector, perceived servant leadership does not give rise to such engagement by itself among followers. Second, in a context like the target organisation, where servant leadership is perceived, the engagement of these workers comes through two mediating variables: the possibility of being authentic and living one's spirituality at work. Understanding the perspective of employees is critical for managers of these organisations to obtain the greatest possible benefit when they implement a style of leadership based on service to others. In this line, this research helps to manage the delicate balance between effectiveness, efficiency, mission, and vision that drive social religious organisations. These findings are also key to the governance of these religious entities and their leaders, because even if they work hard to

promote that their employees perceive a servant leadership environment, if they do not also encourage workers to act according to their values and beliefs and freely live their spirituality at work with all that implies, they may not achieve an increase in their engagement.

Hence, this research makes some fundamentals contributions to behavioural theories of servant leadership. On the one hand, it contributes to social learning theory in explaining that those servant leaders, through how their behaviour is perceived by their followers, may stimulate attitudes of spirituality and authenticity at work in their followers, which probably will affect their work engagement. On the other hand, this study also provides some valuable insights into the social identity theory. Servant leaders make employees feel part of the organisation through their follower centre nature. When employees self-identify with the group, they are more likely to develop their spirituality and authenticity at work, which finally, would enhance their engagement.

6.7. LIMITATIONS AND FUTURE LINES OF RESEARCH

This research makes significant contributions but also exhibits some methodological limitations that should be noted. First, although the results could be replicated in other religious entities in the social sector, this research is carried out in a Catholic organisation located in the south of Spain. Future lines of research could develop this study in other faith-based organisations in the social sector outside and in other locations of Spain. We would like to emphasize that although this research takes place in a social religious institution, the results obtained could be valuable for entities in other sectors and for-profit companies that wish to base their management models on values. These management strategies are increasingly demanded by both, companies which seek new leadership styles that go beyond economic incentives and make employees to find meaning in their work, achieving a more engaged and committed workforce, and workers who demand entities that enable them to act according to their values and beliefs. Hence, future investigations should confirm that this study is also valid within the framework of for-profit entities. Second, the information in this study was obtained through self-administered questionnaires, which could cause a response bias; according to De Carvalho et al. (2015), this could be addressed by supplementing such questionnaires with other more objective measures. Third, due to the cross-sectional nature of the data, although theoretical arguments contribute to cause-and-effect relationships, a longitudinal study would help to address the potential existence of causal relationships between variables.

This research offers a wide range of future lines of investigation. Although the study has been performed for the whole organisation, as it is a unique organisation that shares the same leaders, mission, and values, it may influence that at the moment of the study the employees were working at different social intervention projects or social centres. Hence, future research could perform a multilevel analysis, comparing the obtained general results by territorial areas or social intervention projects. In addition, we utilized the follower's vision questionnaire, as we believe that their work engagement, spirituality, and authenticity are going to depend on how the employees perceive their supervisors. However, this study does not analyse the follower's version. It could also be interesting future research to study the effect of the leader's perception on the analysed dependent variables. Finally, since this study compares the mediating effects of spirituality at work and authenticity in the relationship between servant leadership and work engagement, future research could study these mediating effects with other types of leadership, such as authentic or transactional leadership, and assess their effect on other outcome variables significant to these organisations, such as the subjective wellbeing of workers. In addition, other positive constructs could play a mediating role in the relationship between servant leadership and work engagement; variables like organisation-based self-esteem could be studied (Costantini et al., 2019).

CHAPTER 7

OVERALL AND SPECIFIC CONCLUSIONS, IMPLICATIONS, LIMITATIONS AND FUTURE LINES OF RESEARCH

7. OVERALL AND SPECIFIC CONCLUSIONS, IMPLICATIONS, LIMITATIONS AND FUTURE LINES OF RESEARCH

7.1. OVERALL CONCLUSIONS

This doctoral dissertation started by recognising the importance of religious organisations in the service sector, the global economy and society in general. Due to their distinct characteristics and the fact that their main objective and mission are to transmit their identity values through the provision of their services, the workers of these organisations are essential. Because of these workers, who may find through their work activity a way to give meaning to their lives, this mission of transmitting values while providing services is fulfilled. In this context, workers' engagement is critical, which is the focus of this investigation. To the best of our knowledge, there is a need for studies focusing on religious organisation workers, as suggested by recent research, such as Askeland et al. (2019) and Tracey et al. (2014). Considering the peculiarities of these institutions, few studies have attempted to identify the personal values or organisational context characteristics that may encourage worker engagement. Hence, this doctoral dissertation examined employees' engagement and how to improve it with variables that acquire particular relevance in this environment: human values, perceived servant leadership, authenticity, and spirituality at work.

This doctoral dissertation shows that work engagement depends on both the characteristics of workers and contextual factors, which was the main objective of this study. The contextual variables that influence work engagement are the connection between personal and organisational values (authenticity at work), the spirituality experienced at work, and the leadership style for managing these subjects. This doctoral dissertation demonstrates that although workers' human values influence this engagement, an environment that enhances workers' authenticity fosters it to a greater extent and therefore a congruence of both workers' human values and authenticity at work. Similarly, an organisational setting that permits freedom in employees' spirituality positively influences employee engagement. However, servant leadership is a management tool that, to increase engagement, requires a context of authenticity and spirituality at work. Whether work engagement depends on the individual's personality or organisational factors has important implications. It could emphasise the process selection of employees or the management of the work environment. The factors influencing worker

engagement are critical for these entities' governance to lead them with their characteristic charisma. Additionally, it is necessary to develop tools to capture these concepts. Hence, **this research validates a short questionnaire of servant leadership in Spanish**, providing the methods and steps to follow to advance instrument development to assess these variables.

Last, this doctoral dissertation contributes to JD-R theory. It positions human values, perceived servant leadership, authenticity, and spirituality at work as resources of the organisation and the individual to engage employees in their work. This dissertation demonstrates that human values are a personal resource, and authenticity at work is a job resource, which separately and together increase work engagement. It also provides evidence of the role of spirituality at work as a job resource to promote worker engagement and the absolute position that both authenticity and spirituality at work occupy to increase it with a strategy of servant leadership. The latter is merely a job resource in the context of a work environment primed by authenticity or spirituality. Then, as work engagement generally bears positive consequences for both employees and organisations, entities should focus on improving job and personal resources that help employees achieve work goals and stimulate personal development, learning, and growth (Bakker & Leiter, 2010).

7.2. SPECIFIC CONCLUSIONS

On the one hand, this doctoral dissertation demonstrated, in relation to the first and second objectives, the fundamental role of human values as predictors of authenticity and work engagement and the fact that authenticity mediates the relationship between human values and work engagement (chapter 4). Hence, it presented two valuable conclusions, filling a research gap in the relatively unexplored area of religious organisations. First, the more self-transcendent and conservationist (or open to change, though less intensely) religious organisations' workers are, the more engaged they may be in their work (first objective). Second, in this relationship, there is a mediating role exercised by authenticity (which is an end for faith-based institutions), which makes this variable important to focus on. Following this strategy of authenticity, workers who are self-transcendent and open to change could be more engaged in their work and within the organisation (second objective).

On the other hand, in relation to the third objective, this doctoral dissertation explains that due to the peculiarities of religious organisations, workers' perception of superiors' leadership is a

critical piece of organisational success. Additionally, the authenticity and spirituality at work that workers experience are sources of positive effects on employees, such as work engagement. Chapter 6 shares two fundamental conclusions. First, although servant leadership generates work engagement in other types of entities, such as the behavioural theories supported, among employees in religious organisations of the social sector, perceived servant leadership does not give rise to such engagement by itself (third objective). Second, in such entities where servant leadership is perceived, workers' engagement is fostered by two mediating variables: the possibility of being authentic (second objective) and living one's spirituality at work (fourth objective).

Last, this investigation, also relating to the third objective, provides the shortest Spanish scale (6 items) for measuring servant leadership's multidimensional concept from workers' perspectives (chapter 5). Main strengths of this questionnaire are that it is easy to administer and can be combined with other instruments and used in longitudinal studies. Moreover, to the best of our knowledge, it is based on one of the most extensive samples of workers for validating this servant leadership scale within the relatively unexplored context of religious organisations. Hence, the SSLS6-3F reported satisfactory reliability and validity and measured servant leadership quickly and with high accuracy.

Most likely, all these conclusions are linked to the peculiarities of the target context. First, these religious organisations are entities within the service sector. They typically offer vocational employment requiring intense demands, such as residences for the elderly or educational entities. In many cases, they help people in situations of risk or social exclusion, attending to their real needs. Hence, these members may share the organisation's values and prefer the benefits of working in a job that feels rewarding and allows them to act authentically and live their spirituality at work than another type of remuneration that they could obtain in a different company. Second, they are faith-based organisations. Hence, they have a distinct mission, vision, and values. To this end, they seek motivated workers, identified with the mission, vision, and values, who help provide services aligned with their organisational culture. Consequently, promoting attitudes of spirituality and authenticity at work is an objective for these entities and becomes an instrument to achieve work engagement. Hence, the service sector and religiosity also make these workers value a servant leadership strategy and share many of the characteristics of their personality and human values, thereby increasing their work engagement.

Their engagement is likely to be greater than in other sectors where they may not demand a vocation or do not share the values of the mission of an institution. The above discussion highlights the importance of human values, authenticity and spirituality at work, and servant leadership as possible personal and job resources in this type of institution for enhancing work engagement.

7.3. THEORETICAL AND PRACTICAL IMPLICATIONS

This doctoral dissertation argues that work engagement among employees of religious organisations is linked to both workers' intrinsic human values and contextual factors, which has critical implications for religious entities' governance, such as focusing the strategy more on personnel selection or a work environment approach. From a practical viewpoint, this dissertation identifies personal and job resources, characteristic of organisations with a values-based culture, that enhance work engagement through the motivational process proposed in the JD-R model (Bakker & Demerouti, 2007; Schaufeli & Bakker, 2004). These findings are relevant for the governance of organisations with a values-based culture, as resources are considered more changeable than job demands are (Tims et al., 2013); managers could improve their working conditions to obtain more favourable outcomes such as increased work engagement. Additionally, the validation of a servant leadership short scale in Spanish, which provides an instrument to evaluate workers' perception of this leadership style in faith-based institutions, entails different implications.

First, human values are a significant predictor of work engagement and authenticity, which exercises a mediating function in the link between human values and work engagement. These relationships have rarely been addressed previously and even less so in the unexplored context of religious entities. These results provide valuable evidence to understand the functioning of religious organisations in critical aspects that support their long-term survival and contribute to fulfilling their ends. Their inspiring principles are mainly a set of priorities that are not economic, such as aligning people with the entity's identity values.

Therefore, the above discussion provides notable theoretical and practical implications when examining workers' most extreme values and feelings. On the one hand, it includes effective theoretical implications for these organisations' governance and benefits to their workers. The result may be healthier work environments in which workers can act according to their values

and beliefs and are more engaged in their work. On the other hand, it may also demonstrate practical implications to religious organisations and their governance. Faith-based entities would be able to identify the human values that increase their workers' authenticity and work engagement and to design preventive policies that improve these factors. As low engagement is an unsatisfactory situation that affects the entity and the workers, the findings can contribute to religious institutions' governance in terms of identifying which values the institutions should seek in potential candidates or the attitudes that will most inspire engagement among actual employees. Any progress in the direction of workers' human values and emotions will improve these entities' functioning and promote services to enrich society, which is the ultimate goal of these institutions.

Moreover, these results provide an opportunity to improve the lives of workers of faith-based entities, using strategies that allow them to be more authentic according to their thoughts and beliefs, while increasing their work engagement. Workers want to be able to express who they are at their jobs without being judged negatively or missing development and promotion opportunities. Hence, these results could inform the design and implementation of training activities oriented to improve workers' authenticity; workers who are more authentically aligned with their work activities may be more engaged and transmit their values while providing services such as those of the organisation. This approach converts authenticity at work into an instrument of the organisation to increase the engagement of workers who hold specific human values.

The above findings also contribute to understanding the expressed institutional image of religious entities and how to influence it. Workers play a fundamental role in the image that an entity transmits to society. There is a close relationship between the service provider and the service user in service sector organisations, which is even more vital in social services institutions. These results confirm that the human values that guide the character of the analysed entity's employees are benevolence and universalism, which are positively related to higher levels of authenticity and work engagement. The self-transcendence, authenticity, and work engagement of employees should be projected outward (e.g., to the general public, to users, to public administration), contributing to improving the institution's reputational corporate image in its closest environment.

Second, this doctoral dissertation demonstrates that workers' perception of superiors' leadership represents a critical piece alongside their experience of spirituality and authenticity at

work, as these factors have positive effects on employees, such as improved work engagement, which is essential to organisational success. These results can help guide the management of employees in religious entities in the social sector. Although some research acknowledges the importance of perceiving a servant leadership strategy among followers, to our knowledge, no studies demonstrate the fundamental roles of authenticity and spirituality at work in achieving more significant work engagement among followers. This investigation provides two essential contributions to behavioural theories of servant leadership. First, in social learning theory, servant leaders, through how their followers perceive their behaviour, may encourage attitudes of spirituality and authenticity at work in their followers, which will likely affect employees' work engagement. Second, in social identity theory, servant leaders make employees feel part of the organisation by focusing on the follower; when employees self-identify with the group, they are more likely to cultivate spirituality and authenticity at work, which, in turn, would enhance their engagement.

This dissertation provides important theoretical and practical implications for managers of religious organisations. It helps obtain the most significant possible benefit for employees and the organisation when managers implement a leadership style based on service to others. Hence, this doctoral dissertation provides clues to manage the delicate balance between effectiveness, efficiency, vision, and mission that drives socially religious organisations. It offers insights to support their governance and their leaders understand that working hard to promote a servant leadership environment is insufficient; they should also encourage workers to act according to their values and beliefs and freely live their spirituality at work to increase workers' engagement. This reasoning converts authentic and spiritual attitudes into a set of tools or stimuli to promote in the work environment. Whereas in other types of organisations, a style of servant leadership stimulates this positive energy in workers, religious organisations in the social sector should adapt this strategy. In today's context, most employees appreciate organisations where they can act authentically and freely live their spirituality, so this doctoral dissertation also provides insights for improving employees' quality of life. Finding ways to promote these attitudes is a priority and merits serious attention from researchers.

Finally, this investigation recognises the importance of creating instruments to assess variables that foster work engagement. It provides a Spanish instrument for measuring servant leadership in Spanish workers of religious organisations, which is a beneficial and valuable leadership style

for these institutions. This questionnaire offers advantages compared to the questionnaire included in the scale proposed by Reinke (2004) and, to the best of our knowledge, Spanish servant leadership measures. First, it is shorter than the Reinke scale, as one item was removed, and it is the shortest Spanish version. Second, with only six items, it is a multidimensional construct that integrates the essential components of servant leadership (openness, vision, and stewardship). Third, it was tested using a larger sample of workers and different types of entities. Fourth, it improved the reliability of the total Reinke scale, as well as the reliability of the vision dimension. Fifth, compared with the Reinke scale, it underwent a more thorough scale validation process, and its validity was tested through correlations with a larger number of similar concepts and outcomes.

A noteworthy and significant contribution of the current doctoral dissertation in relation to servant leadership and Reinke's (2004) scale is shifting an item from the stewardship dimension to the vision dimension. From a theoretical viewpoint, a possible explanation may be that helping employees' growth and progress is a way of planning future needs and maintaining perspective, which is the aim of the vision dimension more so than that of the stewardship dimension. This item also relates more to acting for the benefit of all rather than putting others' needs before oneself, which is the premise underlying the items in the stewardship dimension.

The scale validation process also contributes other theoretical implications. It supports the idea that servant leadership may complement different management styles in religious organisations, more specifically, authentic leadership and transactional leadership, as they show a significant and robust positive correlation. These styles may be particularly correlated because they share similar ideas, and employees perceive the three of them in a positive and valued way. This notion could lead to the practical implication that religious organisations' management style should integrate the three of them. In contrast to other organisations, faith-based institutions are concerned with their service and other essential aspects, such as how they deliver their services or how their employees live and feel their work. Therefore, their leaders should be committed at three levels, as follows: first, through their teams' service, seeking their employees' growth; second, the mission and the reason they perform their services, as leaders should behave consistently with their beliefs and speech; third, they must act with justice, demonstrating equanimity in recognising and rewarding team members. Indeed, it would be an advantage if the three leadership styles coexist in religious organisations. Simultaneously, the management

strategy would be ineffective if the leader is not perceived as a servant displaying authentic and transactional characteristics.

This questionnaire validation process also supports the theoretical view that these institutions' objective is based on both the provision of their services and how they perform this work, transmitting their character and charisma. The results show positive and significant correlations between servant leadership and authenticity, work engagement, and subjective wellbeing. The success of faith-based institutions depends on engaged workers who feel authentic and share the organisation's values, transmitting them while providing services. Having disengaged employees with low subjective wellbeing is a long-term survival risk. Servant leadership is also a management approach capable of contending with a changing environment. For many organisations, there is a long road ahead before they can implement this leadership style, and some organisations remain unaware of the rapid changes occurring to the economy and world; therefore, it is crucial to have an instrument that allows them to analyse servant leadership. With the measure proposed in this study, institutions will be able to evaluate how their employees perceive their servant leadership strategy and accordingly improve their performance.

To conclude, this doctoral dissertation contributes to the governance of religious institutions mainly in two ways. On the one hand, it identifies the types of attitudes that should be promoted in the organisational context among employees (such as implementing training activities or training courses that encourage spirituality and authenticity) or attitudes that could be sought in potential candidates. On the other hand, it identifies the types of values that should be promoted among existing employees and in the selection process. Recruiting potential workers who share the organisation's values will support the institution's mission because those workers who share the organisation's values are likely to feel more authentic and spiritual and hence more engaged in a context of perceived servant leadership. Therefore, their workers, while developing the organisation's activities, will transmit values that reinforce the organisational culture.

7.4. LIMITATIONS AND FUTURE LINES OF RESEARCH

Every empirical study is limited in ways that should be considered when assessing and generalising its results. Hence, this doctoral dissertation is not without its limitations, discussed below. Future research directions, which are mainly motivated by these limitations, are presented.

First, the results are based on Catholic religious institutions in the service sector in a certain geographic area, which is Spain. Hence, future research lines could develop this study among different samples of employees, such as workers in other faith-based organisations in the service sector outside Spain and other locations of the country, employees of other industries, for-profit organisations, other religious institutions, or other developed and developing countries. It would be interesting to include the role of potential external heterogeneity via the cultural context.

Second, information was obtained through self-reports, which could cause a response bias that, according to De Carvalho et al. (2015), could be addressed by supplementing such questionnaires with more objective measures.

Third, due to the cross-sectional composition of the data, although theoretical arguments contribute to cause-and-effect relationships, the findings represent a snapshot, and the stability of the results across time could not be confirmed. To address potential causal relationships between variables, future research could consider developing a longitudinal study.

Fourth, the JD-R model theorises that employees' wellbeing is related to different workplace variables classified as either job demands or job resources; job resources promote work engagement through an intrinsic motivational process (Bakker & Demerouti, 2007; Schaufeli & Bakker, 2004). As this doctoral dissertation focused on this last premise, future research could analyse how job demands of religious organisations affect the relationship between the resources studied (human values, servant leadership, and authenticity and spirituality, at work) and work engagement.

Fifth, concerning the SSLS6-3F scale's validation, future investigations could corroborate the scale's dimensionality and validity. In the present study, the scale was tested through correlations between the servant leadership scale and authentic and transactional leadership, authenticity, work engagement, and subjective wellbeing. Additionally, several t-tests were performed regarding activity (private schools or social centres), level of studies, age, seniority, sex, position, authenticity, work engagement, and subjective wellbeing. Therefore, future studies could investigate the relationship of the SSLS6-3F with other variables, such as trust, career satisfaction, career commitment, empowerment at work, job stress, or work-life enrichment.

Future research might also examine age and gender as moderating variables in the relationships studied or the effect of the leader's perception on the analysis or conduct a multilevel analysis,

comparing the obtained general results by territorial areas or social intervention projects. Future studies could analyse the influence of human values, authenticity, and spirituality at work and perceived servant leadership on other outcome variables significant to these organisations, such as workers' subjective wellbeing. Likewise, it would be of particular interest to analyse the effect of servant leadership on authentic leadership, as both are characteristic of these organisations. In this way, studying their influence on subjective wellbeing would significantly advance research on religious organisations.

Finally, although this research focused on faith-based entities, some of the evidence obtained could be helpful for entities in other sectors and for-profit companies if they aim to base their management on values. Increasingly, for-profit companies are seeking new management models that extend beyond financial incentives and allow employees to find meaning in their work, thus achieving a more loyal, involved and engaged workforce. Simultaneously, employees are increasingly looking for jobs at companies that allow them to act according to their values and beliefs. Future research could therefore explore whether these models are also valid in the for-profit context, being cautious of the differences between non-profit and for-profit entities, as explained by Netzer (2020), Westhead and Cowling (1998) and Dandridge (1979).

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APPENDICES

APPENDIX A. QUESTIONNAIRES

QUESTIONNAIRE CHAPTER 4

A continuación, se presentan una serie de afirmaciones **REFERIDAS A SU TRABAJO** con las que usted puede estar de acuerdo o en desacuerdo. Por favor, lea cuidadosamente cada pregunta e indique su grado de acuerdo con cada una de ellas utilizando la escala de 1 (totalmente en desacuerdo) a 5 (Totalmente de acuerdo) que se presenta más abajo.

		Totalmente en desacuerdo				Totalmente de acuerdo
1	En el trabajo soy fiel a mí mismo en la mayoría de las situaciones	1	2	3	4	5
2	En el trabajo siempre me atengo a lo que yo creo	1	2	3	4	5
3	En el trabajo actúo y me comporto de acuerdo con mis valores y creencias	1	2	3	4	5
4	Me resulta más fácil tratar con la gente en el lugar de trabajo cuando soy yo mismo	1	2	3	4	5
5	En el trabajo me siento alienada	1	2	3	4	5
6	No me siento como realmente soy en el trabajo	1	2	3	4	5
7	En el trabajo me siento fuera de contacto con mi "verdadero yo"	1	2	3	4	5
8	En mi entorno de trabajo me siento "desconectado" de lo que realmente soy	1	2	3	4	5
9	En el trabajo siento la necesidad de hacer lo que los demás esperan que haga	1	2	3	4	5
10	En el trabajo me siento muy influenciado por las opiniones de los demás	1	2	3	4	5
11	Otras personas me influyen en gran medida en el trabajo	1	2	3	4	5
12	En el trabajo actúo de la manera que la gente espera que me comporte	1	2	3	4	5
13	En el trabajo mis relaciones sociales me apoyan y son reconfortantes	1	2	3	4	5
14	En el trabajo me intereso y me involucro en las actividades diarias que realizo	1	2	3	4	5
15	En el trabajo contribuyo activamente a la felicidad y el bienestar de otros	1	2	3	4	5
16	En el trabajo soy competente y capaz en las actividades que son importantes para mí	1	2	3	4	5
17	Mi trabajo contribuye a que yo sea una buena persona y viva una buena vida	1	2	3	4	5
18	Mi trabajo contribuye para que yo sea optimista acerca de mi futuro	1	2	3	4	5
19	Mi trabajo contribuya a que yo lleve una vida significativa y con un propósito	1	2	3	4	5
20	En el trabajo la gente me respeta	1	2	3	4	5

Siga pensando en su **ENTORNO DE TRABAJO**. Por favor, lea cuidadosamente cada pregunta y decida si se ha sentido de esta forma: 1 (Nunca o casi nunca) a 5 (Siempre o casi siempre).

		Nunca				Siempre
1	En mi trabajo me siento lleno de energía	1	2	3	4	5
2	Soy fuerte y vigoroso en mi trabajo	1	2	3	4	5
3	Estoy entusiasmado con mi trabajo	1	2	3	4	5
4	Mi trabajo me inspira	1	2	3	4	5
5	Cuando me levanto por las mañanas tengo ganas de ir a trabajar	1	2	3	4	5
6	Soy feliz cuando estoy absorto en mi trabajo	1	2	3	4	5
7	Estoy orgulloso del trabajo que hago	1	2	3	4	5
8	Estoy inmerso en mi trabajo	1	2	3	4	5
9	Me "dejo llevar" por mi trabajo	1	2	3	4	5

A continuación, presentan una serie de afirmaciones **REFERIDAS A SU VIDA EN GENERAL** con las que usted puede estar de acuerdo o en desacuerdo. Por favor, lea cuidadosamente cada pregunta e indique su grado de acuerdo con cada una de ellas utilizando la escala de 1 (Totalmente en desacuerdo) a 5 (Totalmente de acuerdo) que se presenta más abajo.

		Totalmente en desacuerdo				Totalmente de acuerdo
1	En la mayoría de los aspectos, mi vida está cerca de ser ideal	1	2	3	4	5
2	Las condiciones de mi vida son excelentes	1	2	3	4	5
3	Estoy satisfecho con mi vida	1	2	3	4	5
4	Hasta ahora he conseguido todas las cosas importantes que me he propuesto en la vida	1	2	3	4	5
5	Si pudiera vivir mi vida de nuevo, no cambiaría casi nada	1	2	3	4	5

Ahora piense acerca de lo que usted ha estado haciendo y acerca de **sus experiencias durante las últimas 4 semanas**. Por favor, indique con qué frecuencia ha experimentado usted cada uno de los sentimientos que se mencionan a continuación usando la siguiente escala: 1 (En muy raras ocasiones o nunca) a 5 (Muy a menudo o siempre).

Positivo	1	2	3	4	5
Negativo	1	2	3	4	5
Bien	1	2	3	4	5
Mal	1	2	3	4	5
Simpático	1	2	3	4	5
Antipático	1	2	3	4	5
Feliz	1	2	3	4	5
Triste	1	2	3	4	5
Asustado	1	2	3	4	5
Alegre	1	2	3	4	5
Enfadado	1	2	3	4	5
Contento	1	2	3	4	5

Finalmente se presenta una breve descripción de algunos tipos de personas. Por favor, lea cuidadosamente cada pregunta e indique **en qué medida ese tipo de persona se parece o no a usted** utilizando la escala de 1 (No se parece en nada a mí) a 4 (Se parece mucho a mí) que se presenta más abajo.

		No se parece en nada a mí	2	3	Se parece mucho a mí
1	Tener ideas originales y ser creativo es importante para él/ella. Le gusta hacer las cosas a su manera.	1	2	3	4
2	Para él/ella es importante ser rico. Quiere tener mucho dinero y cosas caras.	1	2	3	4
3	Le parece importante que todo el mundo sea tratado de la misma manera. Cree que todo el mundo debería tener las mismas oportunidades en la vida.	1	2	3	4
4	Para él/ella es importante mostrar sus habilidades. Quiere que todo el mundo lo admire por lo que hace.	1	2	3	4
5	Para él/ella es importante vivir en un entorno seguro. Evita cualquier cosa que pueda poner en peligro su seguridad.	1	2	3	4
6	Le gustan las sorpresas y siempre está buscando hacer cosas nuevas. Le parece importante hacer muchas cosas distintas en la vida.	1	2	3	4
7	Cree que las personas deberían hacer lo que se les manda. Cree que deberían obedecer las normas siempre, aunque nadie los vea.	1	2	3	4
8	Para él/ella es importante escuchar a personas que son distintas a él/ella. Aunque no esté de acuerdo con ellas quiere comprenderlas.	1	2	3	4
9	Para él/ella es importante ser humilde y modesto. Trata de no llamar la atención.	1	2	3	4
10	Para él/ella es importante divertirse. Le gusta darse caprichos.	1	2	3	4
11	Para él/ella es importante tomar sus propias decisiones sobre qué va a hacer. Le gusta ser libre y no depender de los demás.	1	2	3	4
12	Para él/ella es muy importante ayudar a las personas que tiene a su alrededor. Se preocupa por su bienestar.	1	2	3	4
13	Tener éxito es importante para él/ella. Le gustaría que todo el mundo reconociese sus éxitos.	1	2	3	4
14	Para él/ella es importante que el gobierno le garantice su seguridad frente a todo tipo de amenazas. Quiere un Estado fuerte capaz de defender a sus ciudadanos.	1	2	3	4
15	Busca aventura y le gusta tomar riesgos. Quiere una vida emocionante.	1	2	3	4
16	Para él/ella es importante comportarse siempre correctamente. Quiere evitar hacer cualquier cosa que puedan decir que está mal.	1	2	3	4
17	Para él/ella es importante hacerse respetar por los demás. Quiere que la gente haga lo que él/ella dice.	1	2	3	4
18	Para él/ella es importante ser fiel a sus amigos. Quiere dedicarse a las personas que le son cercanas.	1	2	3	4
19	Cree firmemente que la gente debería preocuparse por la naturaleza. Cuidar el medio ambiente es importante para él/ella.	1	2	3	4
20	Las tradiciones son importantes para él/ella. Trata de seguir las costumbres de su religión o de su familia.	1	2	3	4
21	Busca cualquier ocasión para divertirse. Para él/ella es importante hacer cosas que le proporcionen placer	1	2	3	4

Variables sociodemográficas

1. Sexo:

- ☐ Hombre
- ☐ Mujer

2. Edad (en años): _____

3. ¿Es usted laica/o o religiosa/o?:

<input type="checkbox"/>	Laica/o
<input type="checkbox"/>	Religiosa/o

4. Aproximadamente, ¿cuántos años lleva trabajando en esta institución?: _____

5. ¿Ocupa un cargo directivo?

<input type="checkbox"/>	No
<input type="checkbox"/>	Sí

6. Estudios realizados y completados

<input type="checkbox"/>	Primarios
<input type="checkbox"/>	Secundarios (equivalente a bachiller o FP)
<input type="checkbox"/>	Universitarios

7. Situación vital

<input type="checkbox"/>	Vive sola o solo (soltera/o, viuda/o, separada/o, etc.
<input type="checkbox"/>	Vive en pareja (casada/o, etc.)

QUESTIONNAIRE CHAPTERS 5 AND 6

A continuación, se presentan una serie de afirmaciones **REFERIDAS A SU TRABAJO** con las que usted puede estar de acuerdo o en desacuerdo. Por favor, lea cuidadosamente cada pregunta e indique su grado de acuerdo con cada una de ellas utilizando la escala de 1 (totalmente en desacuerdo) a 7 (Totalmente de acuerdo) que se presenta más abajo.

		Totalmente en desacuerdo						Totalmente de acuerdo
1	En el trabajo soy fiel a mí mismo en la mayoría de las situaciones	1	2	3	4	5	6	7
2	En el trabajo siempre me atengo a lo que yo creo	1	2	3	4	5	6	7
3	En el trabajo actúo y me comporto de acuerdo con mis valores y creencias	1	2	3	4	5	6	7
4	Me resulta más fácil tratar con la gente en el lugar de trabajo cuando soy yo mismo	1	2	3	4	5	6	7
5	En el trabajo me siento alienada	1	2	3	4	5	6	7
6	No me siento como realmente soy en el trabajo	1	2	3	4	5	6	7
7	En el trabajo me siento fuera de contacto con mi "verdadero yo"	1	2	3	4	5	6	7
8	En mi entorno de trabajo me siento "desconectado" de lo que realmente soy	1	2	3	4	5	6	7
9	En el trabajo siento la necesidad de hacer lo que los demás esperan que haga	1	2	3	4	5	6	7
10	En el trabajo me siento muy influenciado por las opiniones de los demás	1	2	3	4	5	6	7
11	Otras personas me influyen en gran medida en el trabajo	1	2	3	4	5	6	7
12	En el trabajo actúo de la manera que la gente espera que me comporte	1	2	3	4	5	6	7
13	En el trabajo mis relaciones sociales me apoyan y son reconfortantes	1	2	3	4	5	6	7
14	En el trabajo me intereso y me involucro en las actividades diarias que realizo	1	2	3	4	5	6	7
15	En el trabajo contribuyo activamente a la felicidad y el bienestar de otros	1	2	3	4	5	6	7
16	En el trabajo soy competente y capaz en las actividades que son importantes para mí	1	2	3	4	5	6	7
17	Mi trabajo contribuye a que yo sea una buena persona y viva una buena vida	1	2	3	4	5	6	7
18	Mi trabajo contribuye para que yo sea optimista acerca de mi futuro	1	2	3	4	5	6	7
19	Mi trabajo contribuya a que yo lleve una vida significativa y con un propósito	1	2	3	4	5	6	7
20	En el trabajo la gente me respeta	1	2	3	4	5	6	7

Siga pensando en su **ENTORNO DE TRABAJO**. Por favor, lea cuidadosamente cada pregunta y decida si se ha sentido de esta forma: 1 (Nunca o casi nunca) a 7 (Siempre o casi siempre).

		Nunca						Siempre
1	En mi trabajo me siento lleno de energía	1	2	3	4	5	6	7
2	Soy fuerte y vigoroso en mi trabajo	1	2	3	4	5	6	7
3	Estoy entusiasmado con mi trabajo	1	2	3	4	5	6	7
4	Mi trabajo me inspira	1	2	3	4	5	6	7
5	Cuando me levanto por las mañanas tengo ganas de ir a trabajar	1	2	3	4	5	6	7
6	Soy feliz cuando estoy absorto en mi trabajo	1	2	3	4	5	6	7
7	Estoy orgulloso del trabajo que hago	1	2	3	4	5	6	7
8	Estoy inmerso en mi trabajo	1	2	3	4	5	6	7
9	Me "dejo llevar" por mi trabajo	1	2	3	4	5	6	7

A continuación, se presentan una serie de afirmaciones **REFERIDAS A SU VIDA EN GENERAL** con las que usted puede estar de acuerdo o en desacuerdo. Por favor, lea cuidadosamente cada pregunta e indique su grado de acuerdo con cada una de ellas utilizando la escala de 1 (Totalmente en desacuerdo) a 7 (Totalmente de acuerdo) que se presenta más abajo.

		Totalmente en desacuerdo						Totalmente de acuerdo
1	En la mayoría de los aspectos, mi vida está cerca de ser ideal	1	2	3	4	5	6	7
2	Las condiciones de mi vida son excelentes	1	2	3	4	5	6	7
3	Estoy satisfecho con mi vida	1	2	3	4	5	6	7
4	Hasta ahora he conseguido todas las cosas importantes que me he propuesto en la vida	1	2	3	4	5	6	7
5	Si pudiera vivir mi vida de nuevo, no cambiaría casi nada	1	2	3	4	5	6	7

Ahora piense acerca de lo que usted ha estado haciendo y acerca de **sus experiencias durante las últimas 4 semanas**. Por favor, indique con qué frecuencia ha experimentado usted cada uno de los sentimientos que se mencionan a continuación usando la siguiente escala: 1 (En muy raras ocasiones o nunca) a 5 (Muy a menudo o siempre).

Positivo	1	2	3	4	5
Negativo	1	2	3	4	5
Bien	1	2	3	4	5
Mal	1	2	3	4	5
Simpático	1	2	3	4	5
Antipático	1	2	3	4	5
Feliz	1	2	3	4	5
Triste	1	2	3	4	5
Asustado	1	2	3	4	5
Alegre	1	2	3	4	5
Enfadado	1	2	3	4	5
Contento	1	2	3	4	5

A continuación, se presenta una breve descripción de algunos tipos de personas. Por favor, lea cuidadosamente cada pregunta e indique **en qué medida ese tipo de persona se parece o no a usted** utilizando la escala de 1 (No se parece en nada a mí) a 4 (Se parece mucho a mí) que se presenta más abajo.

		No se parece en nada a mí		Se parece mucho a mí	
1	Tener ideas originales y ser creativo es importante para él/ella. Le gusta hacer las cosas a su manera.	1	2	3	4
2	Para él/ella es importante ser rico. Quiere tener mucho dinero y cosas caras.	1	2	3	4
3	Le parece importante que todo el mundo sea tratado de la misma manera. Cree que todo el mundo debería tener las mismas oportunidades en la vida.	1	2	3	4
4	Para él/ella es importante mostrar sus habilidades. Quiere que todo el mundo lo admire por lo que hace.	1	2	3	4
5	Para él/ella es importante vivir en un entorno seguro. Evita cualquier cosa que pueda poner en peligro su seguridad.	1	2	3	4
6	Le gustan las sorpresas y siempre está buscando hacer cosas nuevas. Le parece importante hacer muchas cosas distintas en la vida.	1	2	3	4
7	Cree que las personas deberían hacer lo que se les manda. Cree que deberían obedecer las normas siempre, aunque nadie los vea.	1	2	3	4
8	Para él/ella es importante escuchar a personas que son distintas a él/ella. Aunque no esté de acuerdo con ellas quiere comprenderlas.	1	2	3	4
9	Para él/ella es importante ser humilde y modesto. Trata de no llamar la atención.	1	2	3	4
10	Para él/ella es importante divertirse. Le gusta darse caprichos.	1	2	3	4
11	Para él/ella es importante tomar sus propias decisiones sobre qué va a hacer. Le gusta ser libre y no depender de los demás.	1	2	3	4
12	Para él/ella es muy importante ayudar a las personas que tiene a su alrededor. Se preocupa por su bienestar.	1	2	3	4
13	Tener éxito es importante para él/ella. Le gustaría que todo el mundo reconociese sus éxitos.	1	2	3	4
14	Para él/ella es importante que el gobierno le garantice su seguridad frente a todo tipo de amenazas. Quiere un Estado fuerte capaz de defender a sus ciudadanos.	1	2	3	4
15	Busca aventura y le gusta tomar riesgos. Quiere una vida emocionante.	1	2	3	4
16	Para él/ella es importante comportarse siempre correctamente. Quiere evitar hacer cualquier cosa que puedan decir que está mal.	1	2	3	4
17	Para él/ella es importante hacerse respetar por los demás. Quiere que la gente haga lo que él/ella dice.	1	2	3	4
18	Para él/ella es importante ser fiel a sus amigos. Quiere dedicarse a las personas que le son cercanas.	1	2	3	4
19	Cree firmemente que la gente debería preocuparse por la naturaleza. Cuidar el medio ambiente es importante para él/ella.	1	2	3	4
20	Las tradiciones son importantes para él/ella. Trata de seguir las costumbres de su religión o de su familia.	1	2	3	4
21	Busca cualquier ocasión para divertirse. Para él/ella es importante hacer cosas que le proporcionen placer	1	2	3	4

Finalmente se presentan una serie de afirmaciones relacionadas con diferentes estilos de liderazgo de su **JEFE O SUPERVISOR INMEDIATO**.

Por favor, lea cuidadosamente cada pregunta e indique **con qué frecuencia cada afirmación se ajusta al estilo de liderazgo de su jefe** utilizando la escala de 1 (Nada) a 5 (Siempre o casi siempre) que se presenta más abajo.

MI SUPERVISOR INMEDIATO O JEFE DE DEPARTAMENTO:

		Nada			Siempre o casi siempre
1	Dice exactamente lo que quiere decir.	1	2	3	4 5
2	Admite los errores cuando se cometen.	1	2	3	4 5
3	Anima a cada persona a expresar su opinión.	1	2	3	4 5
4	Te dice la verdad, aunque sea dura.	1	2	3	4 5
5	Muestra las emociones que se corresponden exactamente con sus sentimientos.	1	2	3	4 5
6	Muestra creencias que son consistentes con sus acciones.	1	2	3	4 5
7	Toma decisiones basadas en los valores que son importantes para él/ella.	1	2	3	4 5
8	Te pide que asumas posiciones que estén de acuerdo con los valores que son importantes para ti.	1	2	3	4 5
9	A la hora de tomar decisiones difíciles para él/ella son muy importantes los aspectos éticos.	1	2	3	4 5
10	Solicita puntos de vista contrarios a las opiniones que mantiene.	1	2	3	4 5
11	Analiza los datos relevantes antes de llegar a una decisión.	1	2	3	4 5
12	Escucha cuidadosamente diferentes puntos de vista antes de llegar a conclusiones.	1	2	3	4 5
13	Busca la opinión de los demás (feedback) para mejorar las relaciones con ellos.	1	2	3	4 5
14	Tiene una idea bastante exacta de como otras personas ven sus capacidades de liderazgo.	1	2	3	4 5
15	Sabe cuándo es el momento de volver a examinar su posición sobre cuestiones importantes.	1	2	3	4 5
16	Muestra a los demás que comprende cómo las acciones específicas que pone en marcha les afectan.	1	2	3	4 5

Por favor, lea cuidadosamente cada pregunta e indique **el grado en que cada frase se ajusta a la persona que está describiendo** utilizando la escala de 1 (Nunca) a 5 (Casi siempre) que se presenta más abajo.

MI SUPERVISOR INMEDIATO O JEFE DE DEPARTAMENTO:

		Nunca			Casi siempre
1	Me ayuda a cambio de mis esfuerzos	1	2	3	4 5
2	Señala de forma concreta quién es el responsable de lograr unos determinados objetivos de rendimiento	1	2	3	4 5
3	Dedica tiempo a la enseñanza y a la formación	1	2	3	4 5
4	Deja claro lo que uno puede recibir si se consiguen los objetivos	1	2	3	4 5
5	Me trata más como persona individual que como miembro de un grupo	1	2	3	4 5
6	Considera que tengo diferentes necesidades, capacidades y aspiraciones que otras personas	1	2	3	4 5
7	Me ayuda a desarrollar mis capacidades	1	2	3	4 5
8	Expresa satisfacción cuando cumpla las expectativas	1	2	3	4 5

Por favor, lea cuidadosamente cada afirmación en relación a su SUPERVISOR INMEDIATO O JEFE DE DEPARTAMENTO e indique **su grado de acuerdo con cada una de ellas** utilizando la escala de 1 (Totalmente en desacuerdo) a 5 (Totalmente de acuerdo) que se presenta más abajo.

MI SUPERVISOR INMEDIATO O JEFE DE DEPARTAMENTO:

		Totalmente de acuerdo				Totalmente en desacuerdo
1	Me siento cómodo contándole a mi supervisor problemas del departamento.	1	2	3	4	5
2	Mi supervisor escucha lo que los empleados tienen que decir.	1	2	3	4	5
3	Mi supervisor se esfuerza por hacer lo correcto en el largo plazo para el beneficio de todos.	1	2	3	4	5
4	Mi supervisor nunca mira las cosas con perspectiva, estamos siempre reinventando la rueda.	1	2	3	4	5
5	Mi supervisor está comprometido en ayudar a los empleados a crecer y progresar.	1	2	3	4	5
6	Mi supervisor pone las necesidades de los empleados primero, antes de mirar por sí mismo.	1	2	3	4	5
7	Mi supervisor pone las necesidades de la organización primero — antes de mirar sí mismo.	1	2	3	4	5

A continuación, por favor, lea cuidadosamente cada afirmación en relación con su **ESPIRITUALIDAD EN EL TRABAJO** e indique su grado de acuerdo con cada una de ellas utilizando la escala de 1 (Totalmente en desacuerdo) a 7 (Totalmente de acuerdo) que se presenta más abajo.

		Totalmente en desacuerdo						Totalmente de acuerdo
1	Siento que mi trabajo es divertido.	1	2	3	4	5	6	7
2	Mi espíritu se llena de energía gracias a mi trabajo.	1	2	3	4	5	6	7
3	El trabajo que hago está conectado con lo que yo pienso que es importante en la vida.	1	2	3	4	5	6	7
4	Tengo ganas de venir a trabajar la mayoría de los días.	1	2	3	4	5	6	7
5	Veo una conexión entre mi trabajo y la gran mayoría del bien social de mi comunidad.	1	2	3	4	5	6	7
6	Entiendo lo que da sentido personal a mi trabajo.	1	2	3	4	5	6	7
7	Trabajar cooperativamente con otros está valorado.	1	2	3	4	5	6	7
8	Yo me siento parte de una comunidad en mi lugar de trabajo.	1	2	3	4	5	6	7
9	Creo que las personas se apoyan las unas a las otras en esta organización	1	2	3	4	5	6	7
10	En esta organización te puedes sentir libre de expresar opiniones.	1	2	3	4	5	6	7
11	Pienso que los trabajadores están conectados por un propósito común.	1	2	3	4	5	6	7
12	Creo que los trabajadores cuidan unos de otros desinteresadamente.	1	2	3	4	5	6	7
13	Siento que en esta organización hay un sentimiento de ser parte de una familia.	1	2	3	4	5	6	7
14	Me siento positivo acerca de los valores de esta organización.	1	2	3	4	5	6	7
15	Esta organización se preocupa por la pobreza en nuestra comunidad.	1	2	3	4	5	6	7
16	Esta organización se preocupa por todos sus trabajadores.	1	2	3	4	5	6	7
17	Esta organización tiene una consciencia.	1	2	3	4	5	6	7
18	Me siento conectado/a con los objetivos de la organización.	1	2	3	4	5	6	7
19	Esta organización se preocupa por la salud de sus trabajadores/as.	1	2	3	4	5	6	7
20	Me siento conectado/a con la misión de la organización.	1	2	3	4	5	6	7
21	La organización se preocupa porque mi espíritu esté lleno de energía por mi trabajo.	1	2	3	4	5	6	7

Variables sociodemográficas

1. Sexo:

☐ Hombre

☐ Mujer

2. Edad (en años): _____

3. Aproximadamente, ¿cuántos años lleva trabajando en esta institución?: _____

4. ¿Ocupa un cargo directivo?

☐ No

☐ Sí

5. Estudios realizados y completados

☐ Primarios

☐ Secundarios (equivalente a bachiller o FP)

☐ Universitarios

6. Situación vital

☐ Vive sola o solo (soltera/o, viuda/o, separada/o, etc.)

☐ Vive en pareja (casada/o, etc.)

7. ¿Su institución organiza periódicamente actividades o cursos de formación orientados a la Identidad y Misión de la institución en la que trabaja?

☐ No

☐ Sí

8. En caso afirmativo, en los últimos 5 años, ¿con qué frecuencia ha participado en actividades o cursos de formación en relación con la Identidad y Misión de la institución en la que trabaja? Por favor, indique con qué frecuencia usando la siguiente escala: 1 (En muy raras ocasiones o nunca) a 5 (Muy a menudo o siempre).

1○ 2○ 3○ 4○ 5○

APPENDIX B. ETHICS COMMITTEE APPROVAL

El Comité de Ética de la Universidad Loyola Andalucía ha emitido valoración relativa al Proyecto *Autenticidad en las Organizaciones Religiosas* remitido por Dña. María del Mar Ortiz Gómez para su valoración ética.

El Comité de Ética de la Universidad Loyola Andalucía ha valorado, por unanimidad, que el proyecto cumple con los criterios éticos necesarios para su desarrollo.

Resolución: INFORME FAVORABLE

Sugerencia: En la memoria, en la variable de "autenticidad" no se menciona el número de ítems, ya que pone "X". Se precisa modificarlo.

Sevilla, 26 de abril de 2019

Vº Bº La Presidenta

Isabel
Benítez
Baena

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Isabel Benítez
Baena
Fecha:
2019.04.28
14:01:28 +02'00'

Fdo. Isabel Benítez Baena

Vº Bº Vocal del Comité de Ética

MORALES
CASTILLO MARIA
JULIA - 75128396T

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MORALES CASTILLO
MARIA JULIA - 75128396T
Fecha: 2019.04.26 12:34:41
+02'00'

Fdo. Julia Morales Castillo

APPENDIX C. INTERNATIONAL CONGRESSES RELATED TO THE DOCTORAL DISSERTATION

XX CONGRESO INTERNACIONAL AECA

Málaga, 26 y 27 de septiembre 2019

El compromiso laboral de los colaboradores: Un reto para el buen gobierno corporativo de las organizaciones religiosas

Autores

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Horacio Molina Sánchez (Universidad Loyola Andalucía), hmolina@uloyola.es

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Área Temática: Dirección y Organización

Palabras Clave: Gobierno Corporativo, Organizaciones Religiosas, Valores Humanos, Autenticidad, Compromiso laboral

Idioma presentación: español

RESUMEN

El buen gobierno de las organizaciones religiosas pretende maximizar los fines institucionales. Estos consisten en prestar un servicio a los usuarios bajo unos valores que permiten al mismo tiempo el desarrollo personal de los trabajadores. Por lo tanto, variables como el compromiso con la Institución, la autenticidad y los valores humanos juegan un papel principal. El propósito de este estudio es evaluar el vínculo entre los valores humanos y el compromiso laboral, así como la influencia de la autenticidad en esta relación, dentro de una organización religiosa, relación y contexto rara vez estudiados, en el que las tres variables juegan un papel fundamental. Esta investigación demuestra esta relación y testea diferentes hipótesis.

II CONGRESO IBEROAMERICANO AJICEDE

Valencia, 28 y 29 de noviembre 2019

The relationship between human values and subjective wellbeing in a Religious Organisation: The mediating role of Authenticity and Spirituality at Work

Autores

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Área temática: Recursos Humanos

Palabras clave: Authenticity; Human Values; Religious Organisations; Spirituality at Work; Subjective Wellbeing.

Idioma presentación: inglés

RESUMEN

The good governance of religious organisations tries to provide a service to the users under certain values that allow the personal development of the workers at the same time, in which subjective wellbeing, as well as authenticity constitute an end, and human values and spirituality at work play a main role to fulfil them. This study transcends beyond measuring the value of the organisation and its employees in economic terms, explaining the worth of aligning people with the identity values of the organisation. This research addresses this issue from the relationship between human values and subjective wellbeing, as well as valuing the mediating role of authenticity and spirituality at work in that relationship. These relationships have rarely been addressed and present an even more important research gap in the context of religious organisations, which have become major players in the services sector (i.e., social services, education, or healthcare).

Barcelona, 28 y 29 de noviembre 2019

El gobierno en las entidades que administran un carisma

Autores:

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Área Temática: Law Research

Palabras clave: Autenticidad; Compromiso laboral; Espiritualidad en el trabajo; Gobierno corporativo; Liderazgo de servicio; Organizaciones religiosas; Tercer sector

Idioma presentación: español

RESUMEN

El principio básico del buen gobierno es la separación de los roles ejecutivos frente a los de gobierno. Estos últimos pueden supervisar y adoptar las decisiones más importantes de la entidad si actúan con la necesaria independencia de los gestores y la suficiente capacidad técnica. La finalidad última de estas funciones de gobierno es asumir la responsabilidad en la consecución de los objetivos de la organización y mitigar el riesgo de error en las decisiones estratégicas o de posible comportamiento desleal de la alta dirección. La información es un recurso fundamental para poder desarrollar la labor de gobierno y esta debe adaptarse a las necesidades particulares que puedan existir en cada tipo de organización.

Este esquema, nacido y fuertemente desarrollado en el ámbito de las entidades con ánimo de lucro, encuentra un reto especial en las organizaciones en las que el objetivo último no es la maximización del beneficio sino la realización de fines sociales. Dentro de estas últimas, un grupo especial de entidades son las aquellas cuya finalidad es la transmisión de un carisma a la sociedad a través de la acción, por ejemplo, las obras promovidas por instituciones religiosas. En estas organizaciones, el buen gobierno requiere evaluar en qué medida la entidad está siendo eficaz en esta razón última consistente en compartir unos valores. De entre todas las funciones que asume el gobierno de estas organizaciones, este trabajo se centra en la supervisión de la eficaz transmisión de valores.

Este capítulo pretende aportar una solución metodológica que facilite el cumplimiento de la necesidad de información y que, a su vez, permita una informada e independiente toma de decisiones de los administradores en su función de aprobación de la estrategia y rendición de cuentas del equipo de gestión. Para lograr este fin se aplica la escala de valores humanos propuesta por SCHWARTZ¹ a una muestra de empleados de tres organizaciones de inspiración religiosa, así como el cuestionario de autenticidad IAM (Individual Authenticity Measure at Work), desarrollado por VAN DEN BOSCH AND TARIS².

¹ Schwartz, S. H. (1992). Universals in the content and structure of values: Theoretical advances and empirical tests in 20 countries. In *Advances in experimental social psychology*, 25, 1-65.

² Van den Bosch, R., & Taris, T. W. (2014). Authenticity at work: Development and validation of an individual authenticity measure at work. *Journal of Happiness Studies*, 15(1), 1-18.

XIX CONGRESO INTERNACIONAL AECA

Guarda, 17 y 18 septiembre 2020

El liderazgo de servicio y el liderazgo auténtico: liderazgos complementarios para la consecución del bienestar de los trabajadores de las organizaciones religiosas

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Área Temática: Dirección y Organización

Palabras Clave: Gobierno Corporativo, Organizaciones Religiosas, Liderazgo de servicio, Liderazgo auténtico, Bienestar subjetivo

Idioma presentación: español

RESUMEN

El modelo de gestión basado en valores de las organizaciones religiosas va a determinar gran parte del bienestar de sus trabajadores, encontrándose el liderazgo de servicio y el auténtico entre los más comunes en estas. La muestra final de esta investigación se ha compuesto de 283 trabajadores de 30 centros sociales y 231 de 17 centros educativos, todos ellos católicos y sitios en el territorio español, cuyos datos han sido tratados empleando la técnica PLS. Este estudio demuestra que el liderazgo de servicio y el liderazgo auténtico son complementarios para lograr un mayor bienestar en los trabajadores de organizaciones religiosas.

XVIII CONGRESO INTERNACIONAL DE INVESTIGADORES EN ECONOMÍA SOCIAL

Mataró, 17 y 18 de septiembre de 2020

La importancia del liderazgo de servicio en las organizaciones religiosas del tercer sector: Un análisis del compromiso, la autenticidad y la espiritualidad de los trabajadores.

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Área Temática: *Los retos en la gestión de las entidades del Tercer sector y del voluntariado*

Palabras clave: *Autenticidad; Compromiso laboral; Espiritualidad en el trabajo; Gobierno corporativo; Liderazgo de servicio; Organizaciones religiosas; Tercer sector*

Idioma presentación: *español*

RESUMEN

Las organizaciones religiosas desempeñan un rol principal en el tercer sector y la economía social. Estas instituciones presentan una serie de peculiaridades que, en algunos aspectos, las diferencian de otras entidades, ya que se caracterizan y definen no sólo por los servicios que prestan, sino también por el modo de prestarlos. Es parte de su misión transmitir los valores que priman en su cultura institucional a la vez que desarrollan su actividad, resultando atractivas para aquellos trabajadores que se identifican con sus valores. Desde esta perspectiva, un elemento clave del éxito de estas entidades es que sus empleados se sientan identificados con su trabajo para que, de esta forma, se muestren comprometidos con la institución y sus valores. El estilo de liderazgo que se ejerce en este tipo de organizaciones resulta crítico para fomentar estas actitudes que resultan críticas la supervivencia a largo plazo. El presente trabajo tiene como objetivo estudiar el vínculo entre el liderazgo de servicio y el compromiso laboral, así como el papel mediador de la autenticidad y la espiritualidad en el trabajo en esta relación. Para ello, se ha encuestado a 270 trabajadores de una organización católica española, cuyos datos se han tratado mediante PLS (Partial Least Squares). Los resultados obtenidos demuestran que el liderazgo de servicio por sí solo no genera compromiso laboral entre los empleados de este tipo de organizaciones. El compromiso de estos trabajadores llega a través de dos variables mediadoras como son la posibilidad de mostrarse auténticos y la espiritualidad en el entorno de

trabajo. Este estudio cubre un gap de la literatura, ya que a pesar de que hay estudios que defienden que el liderazgo de servicio es de gran importancia para las mismas, hasta donde llega nuestro conocimiento, no terminan de demostrar el papel fundamental que juegan la autenticidad y la espiritualidad en el trabajo para este tipo de liderazgo.

APPENDIX D. OTHER SCIENTIFIC PRODUCTION AND MERITS

1. Communications in international congress

- Ortiz-Gómez, Mar; Molina-Sanchez, Horacio Daniel; Ariza-Montes, Jose Antonio. El liderazgo de servicio y el liderazgo auténtico: liderazgos complementarios para la consecución del bienestar de los trabajadores de las organizaciones religiosas, *XIX Encuentro Internacional AECA*, Guarda (Portugal), 17th-18th September 2020.
- Ortiz-Gómez, Mar; Ariza-Montes; Jose Antonio; Molina-Sanchez, Horacio Daniel. La importancia del liderazgo sirviente en las organizaciones religiosas del tercer sector: Un análisis del compromiso, autenticidad y espiritualidad de los trabajadores, *XVIII Congreso Internacional de investigadores en economía social y cooperativa*, Barcelona (Spain), 17th-18th September 2020.
- Ortiz-Gómez, Mar; Molina-Sanchez, Horacio Daniel; Ariza-Montes, Jose Antonio. The relationship between human values and subjective wellbeing in a Religious Organisation: The mediating role of Authenticity and Spirituality at Work, *II CONGRESO IBEROAMERICANO AJICEDE*, Valencia (Spain), 28th-29th November 2019. Award to the best communication in the area of human resources.
- Molina-Sanchez, Horacio Daniel; Ortiz-Gómez, Mar; Ariza-Montes, Jose Antonio. El gobierno en las entidades que administran un carisma, *Law Research - UNIIES International 2019*, Barcelona (Spain), 27th November 2019.
- Ortiz-Gómez, Mar; Ariza-Montes; Jose Antonio; Molina-Sanchez, Horacio Daniel. El compromiso laboral de los colaboradores: Un reto para el buen gobierno corporativo de las organizaciones religiosas, *XX Congreso Internacional AECA*, Málaga (Spain), 25th-28th November 2019.
- Molina-Sanchez, Horacio Daniel; Ariza-Montes, Jose Antonio; Ortiz-Gómez, Mar. El bienestar subjetivo de los expertos contables, *XX Congreso Internacional AECA*, Málaga (Spain), 25th-28th November 2019.

2. International predoctoral stay

- Università Europea di Roma – UER, Rome (Italy). 12th January-5th April 2020 (12 weeks).

3. Other publications JCR different from the related to the doctoral dissertation

- Giorgi, G., León-Perez, J. M., Montani, F., Fernández-Salinero, S., Ortiz-Gómez, M., Ariza-Montes, A., ... & Mucci, N. (2020). Fear of non-employability and of economic crisis increase workplace harassment through lower organizational Welfare Orientation. *Sustainability*, 12(9), 3876.

- Molina-Sánchez, H., Ariza-Montes, A., Ortiz-Gómez, M., & Leal-Rodríguez, A. (2019). The subjective well-being challenge in the accounting profession: The role of job resources. *International journal of environmental research and public health*, 16(17), 3073.

4. University Teaching

- Financial Accounting II, ADE degree (6 ETCs), Universidad Loyola Andalucía (2020-2021).
- Financial Statement Analysis, ADE degree (12 ETCs/6 ETCs per group), Universidad Loyola Andalucía (2020-2021).
- Direction and supervision of the master's thesis project "Presiones y recursos laborales de los profesionales de una firma de auditoría", Universidad Loyola Andalucía (2020-2021).
- Direction and supervision of the master's thesis project "Tipos de liderazgo más adaptados a la práctica profesional de auditoría", Universidad Loyola Andalucía (2020-2021).

5. Participation in research groups:

- Member of Universidad Loyola Andalucía's research group "Social Matters".
- Member of Universidad Loyola Andalucía's research group "ECONOMIA FINANCIERA Y CONTABILIDAD".

6. Other technical documents and participation in associations and other projects

- Ortiz-Gómez, Mar; Molina-Sanchez, Horacio; Vicente-Lama, Marta. Nota Técnica 7. Primera aplicación. AECA. 2021. Disponible en Internet en: <<https://aeca.es/publicaciones2/documentos/principios-y-normas-de-contabilidad-documentos-aeca/pc30/>>.
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- Ortiz-Gómez, Mar; Molina-Sanchez, Horacio; Vicente-Lama, Marta. Nota Técnica 3. Plazo de los arrendamientos. AECA. 2020. Disponible en Internet en: <<https://aeca.es/publicaciones2/documentos/principios-y-normas-de-contabilidad-documentos-aeca/pc30/>>.
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- Molina-Sánchez, H., Ortiz-Gómez, M., & Ariza-Montes, A. (2020). El gobierno de las entidades que administran un carisma. In Deusto, *Retos del Derecho ante un mundo global* (pp. 195-217). Barcelona: Tirant Lo Blanch.
- Ariza-Montes, Jose Antonio; Molina-Sanchez, Horacio Daniel; Ortiz-Gómez, Mar. El gobierno de las entidades de inspiración religiosa: el papel del liderazgo en la promoción de los valores de la organización. AECA. *Revista de la Asociación Española de Contabilidad y Administración de Empresas*. 2020, 132, pp. 9. ISSN 1577-2403
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- Asociación de Jóvenes Investigadores en Ciencias Económicas y Dirección de Empresas (AJICEDE), 2019-currently



**II Congreso Iberoamericano de Jóvenes Investigadores
en Ciencias Económicas y Dirección de Empresas**

La comunicación titulada **THE RELATIONSHIP BETWEEN HUMAN VALUES AND SUBJECTIVE WELLBEING IN A RELIGIOUS ORGANIZATION: THE MEDIATING ROLE OF AUTHENTICITY AND SPIRITUALITY AT WORK**, elaborada por María del Mar Ortiz Gómez, Antonio Ariza Montes y Horacio Molina Sánchez, recibió el premio a la mejor comunicación en el área de Recursos Humanos del **II Congreso Iberoamericano de Jóvenes Investigadores en Ciencias Económicas y Dirección de Empresas**, celebrado en Valencia el 28 y 29 de noviembre de 2019.

Y para que así conste, firma la presente certificación en Valencia a 29 de noviembre de 2019.

Fdo. Gema Albort Morant

Fdo. Andrea Rey Martí

Fdo. Carla Martínez Climent



AJICEDE
Secretaría AJICEDE

Co-Presidentas del Comité Organizador

APPENDIX E. CERTIFICATE OF STAY IN ROME

Rome, 22nd June 2020

CERTIFICATE OF STAY

The International Relations Department, on behalf of the Università Europea di Roma – UER, certifies that **Mrs. Maria del Mar Ortiz Gómez**, from the Departamento de Economía Financiera y Contabilidad de la Universidad Loyola Andalucía - Córdoba (Spain), held a Research Project, under Professor's Giorgi supervision, from **12th January 2020** till **3rd March 2020** at the Università Europea di Roma and from **4th March 2020** till **5th April 2020** in an online mode.



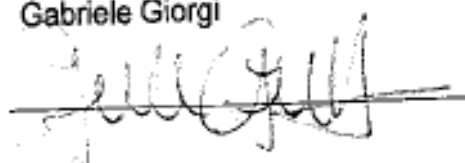
Prof. Aniello Merone, Phd
Research Professor of Civil Procedural Law
Head of International Relations Office
Università Europea di Roma

Rome, 29nd June 2020

CERTIFICATE OF STAY

Gabriele Giorgi, on behalf of the Università Europea di Roma – UER, certifies that Mrs. Maria del Mar Ortiz Gómez, from the Departamento de Economía Financiera y Contabilidad de la Universidad Loyola Andalucía - Córdoba (Spain), held a Research Project, under Professor's Giorgi supervision, from 12th January 2020 till 5th April 2020. We have worked together during this period on developing and validating a Servant Leadership Survey among Spanish workers in religious organizations. As a result of this research, we have published an article entitled "Development and Validation of a Spanish Short Servant Leadership Survey (SSL56-3F) among Spanish Workers in Religious Non-Profit Organizations" (DOI:10.3390/su12093766).

Gabriele Giorgi



APPENDIX F. PUBLISHED PAPERS



Human Values and Work Engagement: The Mediating Role of Authenticity Among Workers in a Spanish Religious Organization

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Nowadays religious organizations play a leading role in the third sector, contributing to maintaining the welfare state in a large number of countries in sectors such as health, education or social services, among others. These organizations provide a service to their users, aiming to transmit the predominant values in their mission statement and simultaneously promote both authenticity and work engagement in their employees. Indeed, the purpose of this article is to evaluate the link between human values and work engagement, as well as the mediating role of authenticity in this relationship. To this end, 938 workers of a Catholic religious organization, which constitutes a relatively unexplored context, is employed. To test the research model and hypotheses, this investigation uses PLS (Partial Least Squares). It covers two notable research gaps. First, the results confirm the direct links between human values, authenticity and work engagement within the context of religious organizations. Second, they provide evidence of the mediating role exercised by authenticity in the relationship between human values and work engagement.

Keywords: human values, authenticity, work engagement, religious organizations, corporate governance, mediating effect, partial least squares

INTRODUCTION

Over the last few decades, the study of religious organizations has become increasingly important. These institutions are currently major players within specific areas of the third sector (e.g., education, healthcare and social work), which is essential to maintain a welfare state. In fact, the size of the non-profit entities within the whole of the global economy remains growing and they represent nowadays a significant component of the European economic and social context (Ariza-Montes et al., 2017). These institutions also provide many relevant benefits that are difficult to quantify, such as the local impacts of voluntary work, employment opportunities for some collectives that have been traditionally disadvantaged in terms of labor, and local services (Ayensa, 2011).

Faith-based organizations represent a pluralistic and unique work environment where religious and secular people coexist while working together. The last collective entails a specific degree of heterogeneity that ranges from workers who strongly identify with the institutional objectives to professionals little committed to the organizational goals (Ariza-Montes et al., 2017). The purpose of these institutions lies more in the way they conduct their activity, transmitting their character and charisma, than in the quantity of work they perform. Finding workers who share the predominant values and mission of the organization is a challenge that these entities must face.

Non-profit organizations have been accused of a lack of professionalism in their human capital in comparison with for-profit companies (Dobrai and Farkas, 2010). For instance, these institutions have less capacity to attract and retain talented workers due to their low level of competitiveness in the market. They are usually able to incorporate only those employees who are not highly motivated by monetary compensation. Bacchiega and Borzaga (2003), among others, assume that this issue constitutes a main risk for their long-term survival. All of the above matters reveal the importance of taking action to increase employees' work engagement, in order to find and maintain authentic workers who share the values of the organization. Moreover, it is important to highlight that spirituality is directly connected to employee engagement (Roof, 2015). Most of the workers in the third and social sectors, especially those from religious institutions, are usually influenced by their ideological backgrounds, such as service vocation, empathy with a series of values, and personal self-actualization (Elson, 2006). This fact makes relevant the necessity of research in human values, where there is a very large investigation gap (Adams, 2016), determining which of them lead workers to be more engaged in these entities.

Religious institutions seem an appropriate context for examining these particular links, because human values are directly related to the personal vocation of their religious employees, and therefore, to authenticity and work engagement in their quotidian job. According to Bickerton et al. (2014), spiritual resources promote the meaning of the jobs and of the perceived capability to fulfill them with success. Consequently, the work engagement of this group, as well as authenticity, must increase through the daily work. This relationship is a main and important point to study, as the wellbeing of the workers also depends on the degree of authenticity that the work environment allows them to show (Ariza-Montes et al., 2017). Therefore, given the described unique features of non-profit religious organizations, it is fundamental to understand how their members feel and act for their long-term survival.

Moreover, although some studies could provide valuable insights to understand how the individual links between personal values, authenticity and work engagement operate, research on non-profit faith-based organizations is virtually non-existent, which emphasizes the significance of this investigation. The personal and professional lives of employees in non-profit religious institutions present a larger overlap between them than in other environments (Ménard and Brunet, 2011; Ariza-Montes et al., 2017). According to these authors, these entities constitute a unique context in which to examine the alignment of human values with professional life.

Based on the above context, this article aims to assess the predictive role of human values on authenticity and work engagement, as well as the mediation exercised by authenticity over the relationship between human values and work engagement. To achieve this purpose, the study is carried out in an extensive international Catholic institution whose social labor is centered on the social work sector and the education sector.

The structure of the paper is as follows. In "Theoretical background and research hypotheses" a revision of the most appropriate literature, as well as the hypotheses and research model, are presented. The "Materials and methods" section details the followed methodology. The "Results" section displays the most significant achieved results. In the "Discussion," the most relevant empirical outcomes are discussed. The article ends by summarizing the principal conclusions, as well as implications and limitations.

THEORETICAL BACKGROUND AND RESEARCH HYPOTHESES

To establish the hypotheses of this research, the framework of this paper reviews in the following paragraphs the theoretical concepts of human values, work engagement and authenticity, as well as the direct and indirect relationships between them.

Human Values

Values are conceptualized as cognitive representations of universal needs (Schwartz, 1992). Schwartz's (1992) Theory of Human Values indicates that members of almost all cultures, when they relate to values as guiding principles, implicitly identify ten types of basic human values. Schwartz's (2006) study indicates that these universal motivational values act together based on a hierarchy of priorities, distinguishing each individual from others and characterizing each person. Values are beliefs that refer to desirable goals and that drive action. These features separate values from related concepts, such as norms or attitudes. Values also guide people in the evaluation of actions, individuals, policies and events. Schwartz (2006) explains that the relative importance of values leads attitudes and behaviors, because human values involve the perceptions of what is good and desirable (such as humility, justice, or success) (Ariza-Montes et al., 2018a).

Schwartz's (1992, 1994) Theory of Human Values groups ten basic values into four higher-order constructs, constituting two large bipolar dimensions. The first one is *self-transcendence* (universalism and benevolence) versus *self-enhancement* (achievement and power), and the second one is *openness to change* (hedonism, self-direction and stimulation) versus *conservation* (conformity, security and tradition).

On the one hand, self-enhancement or individualism concerns the individual interests of each person and the maximization of his or her potential, while self-transcendence, also known as collectivism, makes reference to a greater concern for the wellbeing of others. On the other hand, the construct of openness to change inspires movement and living new experiences, while conservation motivates individuals to maintain their actual situation in terms of resistance to anything that involves change.

This research considers that values play a main role among employees of religious organizations, where the human values and the personal profile of each individual can condition the interaction between professional and personal roles, ultimately affecting the workers' experience of authenticity and therefore their work engagement.

Work Engagement

The positive connection between work and life in different organizational contexts is demonstrated. The benefits of work engagement are not reduced to the work area but also include the personal areas of life, improving the quality of life outside the workplace, as in what healthcare refers to as good social functioning, such as enriching family relationships (Greenhaus and Powell, 2006; Schaufeli et al., 2008; Culbertson et al., 2012; Rodríguez-Muñoz et al., 2014).

Work engagement refers to the positive and continuous emotional affective state of workers. Schaufeli et al. (2002) affirm that it is defined by *absorption*, *dedication* and *vigor*. Absorption means being completely focus on and happily immersed in the job, so that time appears to go quickly. On the other hand, dedication leads to experience a sense of involvement, inspiration, enthusiasm, challenge, meaning and pride. Last, vigor is synonymous with being devoted to work, with energy, pleasure and effort despite difficulties.

The argument of Halbesleben (2010) that engaged workers are more probable to accomplish their tasks than those with a lower degree of work engagement, it is even stronger among employees that have faith in God, as spiritual beliefs reinforce their meaning in the workplace (Park, 2012). This is because religious and spiritual aspects can influence how individuals interpret the occurrences of their daily lives or the way they structure their pursuits, and their general sense of wellbeing and life satisfaction (Emmons, 1999; Lewis and Cruise, 2006). Indeed, a longitudinal study of Christian religious employees (cross-cultural missionaries, clergy, chaplains, and others employed within faith-based institutions) proved that the link with God causes more work engagement than in other collectives (Bickerton et al., 2014).

Authenticity

Every day, there are increasing numbers of employees who question the meaning of work and how their jobs fit with the other roles in their lives (Hartung, 2009). Scholars from an extensive range of disciplines have drawn attention to the intensifying search of authenticity in developed societies (Liedtka, 2008; Grandey et al., 2012; Van den Bosch and Taris, 2014a). This matter has become increasingly important, as being authentic is beneficial for individuals and collectives, which contributes to generating healthier entities. Many are the psychopathologies that are created in individuals when they are forced to perform behaviors contrary to their nature (de Carvalho et al., 2015).

Authenticity mainly refers to acting in congruence with one's self, beliefs and core values (Harter, 2002; Ménard and Brunet, 2011; de Carvalho et al., 2015); some humanistic theorists call it respect of one's needs and values or self-respect (Erikson, 1959; Maslow, 1976). On the other hand, self-determination theories understand authenticity as self-initiated behaviors in line with the inherent basic psychological needs of competence, relatedness, and autonomy (Sheldon and Kasser, 1995; Deci and Ryan, 2000, 1995). According to these latter theories, two dimensions compose authenticity: cognitive and behavioral (Goldman and Kernis, 2002). The cognitive dimension involves the knowledge

and appraisal of the self (Deci and Ryan, 2000), while the behavioral dimension refers to one's true self and acting sincerely in the interactions and relations (Goldman and Kernis, 2002; Kernis and Goldman, 2006). Therefore, authenticity has a long record in philosophy and psychology (Van den Bosch and Taris, 2014a); however, it has received limited attention in scientific research, specifically in the business literature, until very recently, mostly due to there being scarce reliable measures of this concept (Sheldon, 2004; Wood et al., 2008). There is also a particular dimension of spirituality in this term, where one's authenticity is living in tune with one's soul or God, not only with one's belief system or values (Burks and Robbins, 2012).

This research takes Roger's (1961) definition as a point of reference. This author considers that authenticity is centered on the person. It is an attitude that allows the whole functioning of individuals. Authenticity can be explained by a three-dimensional structure (Wood et al., 2008), which is nowadays the most approved theory among scientific researchers (Ariza-Montes et al., 2017). The three-dimensional model of authenticity developed by Wood et al. (2008) is shaped by *authentic living*, *accepting external influence* and *self-alienation*. First, authentic living means being loyal to oneself and behaving by one's beliefs and values. Second, accepting external influence is understood as complying with the expectations of others; this means in what grade an individual is affected by other people's thoughts and actions. Finally, self-alienation concerns a state in which a person experiences incongruence between who he or she is and a particular experience; applied to the workplace, self-alienation would be not knowing who one is at work. Therefore, authenticity achieves its maximum level through the combination of a low degree of self-alienation and accepting external influence and a large level of authentic living.

The three-dimensional model of authenticity is very appropriate for studies in the work area (Goldman and Kernis, 2002; Ilies et al., 2005). It is demonstrated that authenticity generates a wide range of positive effects among workers as they find a meaningful job (Ménard and Brunet, 2011; Reich et al., 2013). However, there is a growing need for empirical investigation of authenticity in the workplace (Knoll et al., 2015). Moreover, a large proportion of the current measures consider authenticity to be a stable state instead of relating it to a context (Metin et al., 2016). As far as we know, the concept of authenticity has been studied in different environments, but what human values lead employees to be authentic in their everyday work, and how being authentic contributes to work engagement, among employees of faith-based organizations, have not been examined.

Direct Relationship Between Human Values and Work Engagement

Human values play an essential role in determining how personality is manifested in behavior (Cropanzano et al., 1992), and an indisputable reality is that human values hold a principal position in institutions with a strong social mission, such as faith-based entities. In addition, as explained before, there is a positive direct relationship between work engagement and spiritual resources, as the link with God generates more

work engagement in religious workers than in other groups of people (Bickerton et al., 2014). Among these religious and social employees (both with a pronounced social perspective), collectivism (self-transcendence) prevails over individualism (self-enhancement) (Kim, 2012; Ariza-Montes et al., 2018a). Therefore, self-transcendence (benevolence and universalism) should lead workers of faith-based organizations to be more engaged in their work. Although the relationship between self-transcendent values and work engagement has not been extensively explored, some studies of nurses have investigated this relationship. These research demonstrate that there is a significant positive correlation between self-transcendence (understood by Frankl (1992) as the ability of individuals to discover meaning in their lives by being directed toward something or someone other than themselves, a concept quite similar to Schwartz's dimension of self-transcendence) and work engagement (Palmer et al., 2010; Tomic and Tomic, 2010; García-Sierra et al., 2015).

Moreover, these groups of religious and social workers are also characterized by features such as tradition, humility, obedience and social order. Furthermore, some of these groups include nuns or other members of religious orders with a high average age (which is usual in Europe) that are used to having stability and order while providing their service to the community (Ariza-Montes et al., 2018a), which places conservation over openness to change in the context of Schwartz's values. Thus, conservation (understood as tradition, conformity and security by Schwartz's Theory of Human Values) should motivate work engagement in workers of religious organizations. In fact, some authors (Arciniega and González, 2006) affirm that continuance commitment is an intrinsic value of conservation, as this pole of the dimension comprises values related to security and conformity.

Therefore, these statements lead to the following two hypotheses:

Hypothesis 1: Self-transcendence is positively related to work engagement among workers of religious organizations.

Hypothesis 2: Conservation is positively related to work engagement among workers of religious organizations.

Assessing the Mediation Role of Authenticity (Indirect Relationship Between Human Values and Work Engagement)

As explained before, human values hold the main role in determining manifested behavior. In addition, Harter's (2002) definition of authenticity helps to clarify the relationship between human values and authenticity, as he affirms that the last concept involves that both, feelings and thoughts, must be congruent with actions, leading to authentic behaviors. McCarthy (2015) consider that human beings' authenticity depends on the consistent pursuit of self-transcendence. He defends that people have a natural capacity for self-transcendence and are universally called to authenticity. McGhee and Grant (2008) consider that spiritual (which entails for him self-transcendence) people seek

to live an authentic life. They act spiritually, living selflessly and meaningfully while striving to actualize their ultimate concern, and building authentic relationships with others (Bhaskar, 2013). The studies that examine the relationship between human values and authenticity in daily work are very scarce, and we have not identified any studies conducted in the context of faith-based entities.

Due to this lack of studies, to analyze this relationship, this research focuses on the concept of authentic leadership, as spirituality (understood as self-transcendence, self-sacrifice, and a feeling of meaning and purpose) promotes authentic leadership (Klenke, 2007). First, it is important to note that altruism is an essential aspect of authentic leadership (Gardner et al., 2005). Different studies support that focusing on the needs of others, as the final goal, and the recognition of "compassion," lead to a positive view of altruistic behavior (Worchel et al., 1988; Batson, 1998). Kanungo and Mendonca (1996) also discuss altruism and its manifested leadership behaviors of cooperation, helping, charity, and motivating others. These researchers argue that altruistic behavior is fundamental for leaders, as they require being receptive to others and showing an interest in the welfare of the institution and its workers, gaining their trust and commitment. These leaders also need to ensure that the vision and the strategy that they are going to implement are in line with the perspectives of others, as well as with their needs and aspirations for collective achievements.

From this point of view, focusing on authentic leadership, Michie and Gooty (2005) discuss the difference between authentic and inauthentic leaders. These authors, together with Howell and Avolio (1992) and Bass and Steidlmeier (1999), point out that only socialized transformational leaders, concerned with the common good, are considered authentic leaders. Leaders with strong integrity are characterized by internal consistency (including feeling emotions that are coherent with self-transcendent values), which leads to acting in line with values that respect the rights and interests of others. Moreover, Michie and Gooty (2005) explain that those honest leaders, who feel respect and compassion for others, act more consistently on these values without emotional conflict, and are therefore more authentic. These statements about the characteristics of authentic leaders align with Schwartz's self-transcendence construct (benevolence and universalism). Hence, these theories support that self-transcendent values contribute to a work context of high consistency between values and behaviors. Particularly, for this research, the relationship between self-transcendent values and authentic leadership appears to be clear, as most of the managers of the target organization are nuns, or in other words, altruistic leaders who exemplify and demonstrate religious values to others. Therefore, these theories as a whole, building on Schwartz' values, lead to the following hypothesis:

Hypothesis 3: Self-transcendence is positively related to authenticity among workers of religious organizations.

Authenticity, understood as authentic living, accepting external influence and self-alienation (Wood et al., 2008), is more likely to manifest, with greater intensity, among those people

who conduct voluntary service. This affirmation is supported by the reason that volunteering is a freely chosen activity (Stebbins, 2004, 2001), and that those volunteers, who feel in an imposed position, role, or identity, contrary to their values, usually choose another voluntary service (Campbell, 2010). This fact leads volunteers to have a free commitment, and therefore, to have a greater degree of authenticity.

Moreover, religious volunteering (Lim and MacGregor, 2012) and participatory activism (Petrova and Tarrow, 2007) are both influenced by personal values. Most people dedicated to volunteering in faith-based organizations or churches place a great deal of importance on God in their lives and pursue traditional values (Ariza-Montes et al., 2018b). Non-secular societies or cultures are more traditional and conservationist and show little tolerance (Inglehart and Baker, 2000), demonstrating an altruistic dedication in volunteering in religious institutions (Choi and DiNitto, 2012; Forbes and Zampelli, 2014; Prouteau and Sardinha, 2015), while secular societies are mostly “modern” and less dedicated to voluntary work (Ariza-Montes et al., 2018b). Then, volunteers in faith-based organizations, who are characterized by conservationist values similar to those of Schwartz, act in an authentic way in their collaborations. However, although this research does not study volunteers, but workers employed by religious organizations, all these studies lead to the hypothesis that conservation (understood as tradition, conformity and security by Schwartz’s Theory of Human Values) motivates authenticity in workers of faith-based institutions. We thus propose the following research hypothesis:

Hypothesis 4: Conservation is positively related to authenticity among workers of religious organizations.

There is an increasing need to evaluate the role of authenticity in different areas of life such as work (Ilies et al., 2005). Here, at this point, the question arises as to what extent that work allows employees to act according to their thoughts, beliefs and preferences, is relevant. The research of Sheldon et al. (1997) demonstrates that the low degree of authenticity (across different positions) is related to higher levels of perceived stress, anxiety and depression. Person-Environment (P-E) fit Theory states that stress is a result of the incongruence of the person and his or her environment (Caplan, 1983; Edwards et al., 1998). Misfits between an individual and his or her environment could induce stress and strain, leading to a lower level of wellbeing and work engagement, feeling less comfortable at the work, and losing energy while pretending to be someone else (Van den Bosch and Taris, 2014b). However, workers who feel authentic in their job, being faithful to their values and beliefs, are more intrinsically motivated, being “pulled” toward their work (Van Beek et al., 2012; Emmerich and Rigotti, 2017). In fact, in a study conducted by Ménard and Brunet (2011), managers who perceived that they could be themselves at their jobs tended to find meaning and purpose, as well as satisfaction and emotions, in their occupation. Hence, the perception of having a meaningful job is associated with authenticity.

Moreover, in a study performed by Burks and Robbins (2012), among clinical psychologists, they emphasize the importance of

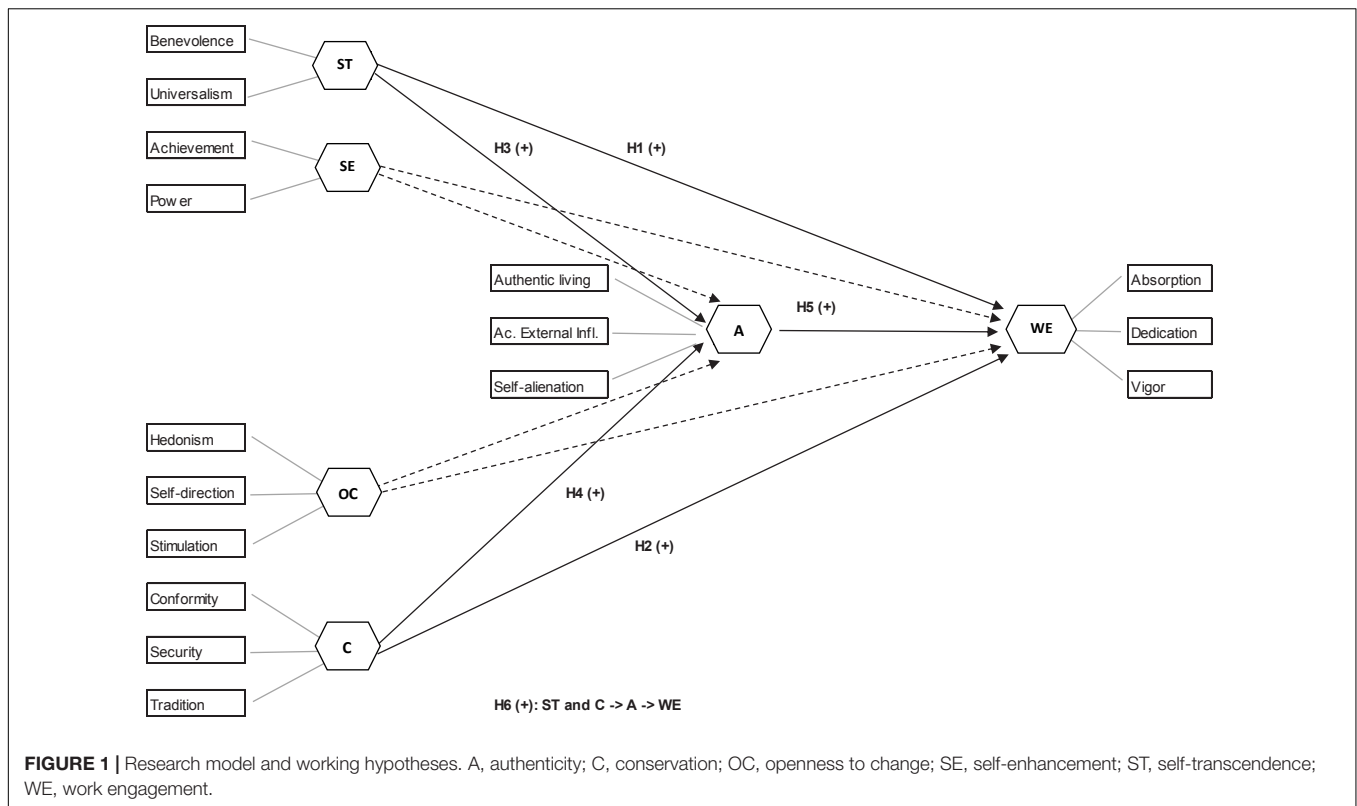
therapists being authentic in their work. These authors notice that the more authentic the therapist could be in a session, the more comfortable the therapists could feel in the conversation, helping them to be more committed to their clients. The study participants admitted that religious beliefs influence these relations, as faith is an intrinsic part of who they are. Being true to one’s inner self is connected to positive outcomes and work engagement (Grandey et al., 2012). Authentic employees should fit their job better than inauthentic workers do and present greater performance (Van den Bosch and Taris, 2014b). This relationship is also extrapolated to the field of leadership. A study performed among army action teams, by Hannah et al. (2011), reveals that team leader authenticity is positively related to team authenticity, which leads to greater team productivity.

Focusing on each of the dimensions of authenticity defined by Wood et al. (2008), to be more authentic, the dimension denominated authentic living should show a high level, while accepting external influence and self-alienation must present a low level. Therefore, a positive relation is supposed to exist between the first dimension and work engagement and a negative relation between the last two dimensions and work engagement. Using a sample of 685 employees, Van den Bosch and Taris (2014b) highlight that authenticity at work accounts for, on average, 11% of the variance of different work outcomes. Self-alienation is the hugest predictor of work engagement, followed by authentic living and accepting external influence. Hence, these authors conclude that employees who feel more authentic in their workplace fit better in it and are more energetic and more engaged in their work. In a more recent investigation, performed with 546 participants, Van den Bosch and Taris (2018) demonstrate that high levels of authenticity at work should be associated with higher levels of work engagement. Moreover, in another research developed by Ariza-Montes et al. (2019) among 208 nuns, whose objective is to study work engagement as a mediator variable between authenticity and subjective wellbeing, they demonstrate that there is a significant direct link between those religious workers who act in accordance with their values and work engagement.

As the validity of the studies performed by Van den Bosch and Taris (2014b, 2018) is limited to just employees working in business and financial services, and those performed by Ariza-Montes et al. (2019) is limited to nuns, this research extrapolates this conclusion to all the workers (religious and secular) of a Catholic non-profit religious organization, due to the importance that this type of institutions currently have. Therefore, this research raises the following hypothesis:

Hypothesis 5: Authenticity is positively related to work engagement among workers of religious organizations.

Finally, all these hypotheses lead to the belief that authenticity plays a mediating role between human values and work engagement, as being self-transcendent and conservationist leads not only to a higher level of work engagement, but also to a greater degree of authenticity, which contributes to being more engaged in the workplace. Given these relationships, the following hypotheses are considered:



Hypothesis 6a: Authenticity mediates the link between self-transcendent values and work engagement among workers of religious organizations.

Hypothesis 6b: Authenticity mediates the link between conservationist values and work engagement among workers of religious organizations.

Figure 1 summarizes the theoretical model and the research hypotheses.

METHODOLOGY

Sample and Data Collection

To conduct this research, a Google Forms survey was mailed to all members of the target institution, which is a Catholic organization with a wide range of branches throughout Spain. The target organization belongs to a community of apostolic life that was founded in France in the seventeenth century. Subsequently, this company expanded to a large number of countries, such as Spain, Switzerland, Italy, Germany, Portugal, Ireland, Greece or the United States. The institution is currently present in 5 continents (93 countries) with more than 20,000 religious workers. They live and serve in places of social priority: hospitals, homes for orphans, schools, shelters for homeless people or for those who suffer disabilities. The mentioned questionnaire mailed to the target institution was accompanied by an explanation of the goals of this investigation. Before participating in the study, all the individuals gave their informed

consent for inclusion. The link to the questionnaire was sent by email to all the respondents, and it was answered on a wide range of devices: computers, smartphones and tablets. All the replies were saved from Google Forms to a spreadsheet in Google Drive. The investigation was performed conforming to the Declaration of Helsinki. The data collection was carried out between April and May 2016. The survey was sent to 1,942 workers, of which 1,014 questionnaires were answered and 938 were valid questionnaires, after rejecting the difference by incomplete parts, resulting in a 48.3% final valid response rate.

Of the 938 respondents, 88.8% are employees, and 11.2% are managers. Moreover, 79.9% are secular, while just 20.1% are religious. Another characteristic of this sample is that most of the workers are women (84.2%; men are just 15.8%), and in terms of sector activity, most of the respondents develop their activity in the education sector (55.2%), and the rest of them belong to the social assistance sector (44.8%), which is formed mainly of social dining rooms, homes for orphans, and residences for elderly people. Other significant demographic data includes that most of the population has completed university studies (70.4%), and the other has finished secondary studies (18.3%) or primary education (11.2%). Finally, the respondents have an average age of 44.9 years.

Measurements

All the variables in this research are measured through validated questionnaires. To assess human values, as stated in Schwartz's Theory of Human Values (Schwartz, 1992), the reduced version of PVQ (Portrait Value Questionnaire), composed of 21 items,

is employed. This instrument measures 10 fundamental values, classified into four higher-order constructs and two orthogonal axes (self-transcendence – self-enhancement and conservation – openness to change). Each of the items defines a person with whom the surveyed could feel identified or not, using a Likert scale ranging from 1 (in no way the description fits me) to 4 (the description closely resembles me). Some illustrations of items are as follows: “It is important to her/him to understand different people” (universalism – self-transcendence); “It is important to her/him to show abilities and be admired” (achievement – self-enhancement); “It is important to her/him to follow traditions and customs” (tradition – conformity); “It is important to her/him to think new ideas and being creative” (self-direction – openness to change). The validity and reliability of PVQ is demonstrated by Schwartz and Rubel-Lifschitz (2009) in diverse environments, achieving reliability indexes ranging from 0.37 to 0.70. This study achieves good quality criteria as all VIF (Variance Inflation Factor) values are lower than 1.5 (see **Table 3**).

To measure work engagement, this study employs the Spanish version (produced by Benevides-Pereira et al., 2009) of UWES (Utrecht Work Engagement Scale), which was developed by Schaufeli and Bakker (2003). This scale includes the three dimensions that constitute this variable (absorption, dedication and vigor). Each dimension is measured in the questionnaire by three items, according to a Likert scale ranging from 1 (never) to 5 (always). Then, a larger punctuation represents a higher level of work engagement: absorption (i.e., I feel happy when I am working intensely), dedication (i.e., I am enthusiastic about my job) and vigor (i.e., At my job, I feel strong and vigorous). Different studies (Schaufeli et al., 2006; Demerouti et al., 2015) demonstrate the validity and reliability of this scale. The estimated reliability of this research for the three subscales ranges from 0.723 (absorption) to 0.838 (dedication) (see **Table 3**).

To assess authenticity at work, Van den Bosch and Taris (2014a) developed the IAM (Individual Authenticity Measure at work), which is an adaptation of the authenticity scale designed by Wood et al. (2008). This questionnaire include the three dimensions discussed in the theoretical framework: authentic living (i.e., “At work, I always stand by what I believe in”), accepting external influence (i.e., “I am strongly influenced in the workplace by the opinions of others”) and self-alienation (i.e., “I don’t feel who I truly am at work”). Each dimension is composed of 4 items that are ranked applying a Likert scale that ranges from 1 (totally agree) to 5 (totally disagree). Accepting external influence and self-alienation subscales are recoded to be consistent with the subscale for authentic living, in which a higher score represents a greater level of authenticity. Van den Bosch and Taris (2014a) and Metin et al. (2016) demonstrate the scale’s reliability. The reliability estimated in this research ranges from 0.728 (authentic living) to 0.781 (accepting external influence) (see **Table 3**).

Data Analysis

This research uses PLS (Partial Least Squares), a variance-based approach of structural equation modeling (SEM) (Roldán and Sánchez-Franco, 2012). This technique was chosen first based on

the properties of the constructs involved in the research model. As theoretical contributions (Rigdon, 2012; Henseler et al., 2014) and empirical simulation studies (Becker et al., 2013; Sarstedt et al., 2016) have confirmed, the application of PLS is appropriate to composite measurement models. In this article, the PLS path modeling estimates are consistent (Rigdon, 2016), and there is no bias (Sarstedt et al., 2016). Lastly, this model has been selected for its adaptability to studies carried out in the field of social science research, as the data tend to be non-normally distributed, the measurement scales are frequently poorly developed, theoretical frameworks lack solid development, the focus is mainly on the prediction of the dependent variables, there are enough ordinal and categorical data, and the research model appears to be quite complicated in relation to the type of links defined in the hypotheses (Roldán and Sánchez-Franco, 2012).

Partial least squares permits the evaluation of the reliability and validity of theoretical constructs’ measures, as well as the estimation of the relationships among these constructs (Barroso et al., 2010). This research uses SmartPLS 3.2.8 software, following a two-step approach, to implement the multidimensional superordinate constructs (Chin, 2010). Consequently, using the PLS algorithm, all the items of each dimension are optimally weighted and combined, to build a latent variable score. Later, the first-order factors (dimensions) become the observed indicators of the second-order constructs, which are self-transcendence, self-enhancement, conservation, openness to change, authenticity and work engagement variables (Chin and Gopal, 1995). A construct is a general concept that is estimated either reflective or formative. Hair et al. (2017) explain that if the indicators are highly correlated and interchangeable, they are reflective and estimated in Mode A, and their reliability and validity should be thoroughly examined. Then, their outer loadings, composite reliability, AVE (Average Variance Extracted) and discriminant validity should be examined and reported. However, if the indicators cause the latent variable and are not interchangeable among themselves, they are formative and they will be estimated in Mode B. As such, it is not necessary to report indicator reliability, internal consistency reliability, and discriminant validity. It will be examined the validity, the magnitude and significance of the weights, as well as the multicollinearity of the indicators. In social science research, visualizing the measure as an approximation seems more realistic (Rigdon, 2014), what from a conceptual point of view, favors the use of composite (formative) indicators over causal (reflective) indicators. In this study, self-transcendence, self-enhancement, conservation and openness to change are estimated as formative-formative constructs, authenticity as reflective-formative and work engagement as reflective-reflective (Ringle et al., 2012). This article statistically examines the measurement and structural models (Ringle et al., 2015).

RESULTS

Descriptive Statistics

The main descriptive statistics concerning the first-order dimensions are presented in **Table 1**. As can be observed, the

TABLE 1 | Descriptive statistics and inter-correlations for the study dimensions.

Variable	Mean	SD	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
1 Benevolence	3.83	0.39	1															
2 Universalism	3.80	0.37	-0.033	1														
3 Achievement	2.14	0.89	-0.013	0.292**	1													
4 Power	1.77	0.65	0.197**	0.076*	0.161**	1												
5 Conformity	3.13	0.77	0.180**	0.119**	0.220**	0.003	1											
6 Security	3.34	0.70	0.216**	0.156**	0.134**	0.310**	-0.025	1										
7 Tradition	3.61	0.55	-0.006	0.603**	0.269**	0.138**	0.185**	0.083*	1									
8 Hedonism	2.81	0.86	0.239**	0.040	0.103**	0.289**	0.036	0.401**	0.051	1								
9 Self-direction	3.26	0.64	-0.161**	0.186**	0.087**	-0.090**	-0.089**	-0.100**	0.053	-0.058	1							
10 Stimulation	2.67	0.79	-0.223**	0.092**	0.029	-0.074*	-0.171**	-0.072*	-0.020	-0.052	0.473**	1						
11 Authentic living	4.24	0.65	0.427**	0.052	0.028	0.186**	0.139**	0.275**	0.105**	0.333**	-0.174**	-0.249**	1					
12 Ac. external influence	4.08	1.00	0.012	0.201**	0.365**	0.013	0.290**	0.058	0.230**	0.110**	-0.018	-0.048	0.029	1				
13 Self-alienation	3.62	1.02	-0.023	0.418**	0.280**	0.175**	0.065*	0.079*	0.337**	0.084**	0.188**	0.115**	0.050	0.122**	1			
14 Absorption	4.26	0.70	0.027	0.340**	0.514**	0.194**	0.163**	0.102**	0.251**	0.194**	0.039	-0.017	0.038	0.336**	0.250**	1		
15 Dedication	4.55	0.65	0.235**	0.083*	0.228**	0.166**	0.359**	0.081*	0.192**	0.224**	-0.126**	-0.155**	0.295**	0.291**	0.126**	0.263**	1	
16 Vigor	4.31	0.70	-0.062	0.749**	0.295**	0.064*	0.158**	0.133**	0.575**	0.028	0.189**	0.157**	-0.017	0.242**	0.387**	0.286**	0.076*	1

** $p < 0.01$; * $p < 0.05$.

subjects denote a high level of self-transcendence (benevolence: 3.83; universalism: 3.80) and a low level of self-enhancement (achievement: 2.14; power: 1.77), while in other Schwartz's dimension, conservation shows an elevated mean (tradition: 3.61; security: 3.34; conformity: 3.13) and a medium level of openness to change (self-direction: 3.26; hedonism: 2.81; stimulation: 2.67), being the minimum 1 and the maximum 4 on a Likert scale. Authenticity also shows a remarkable level in all its dimensions (authentic living: 4.24; accepting external influence: 4.08; self-alienation: 3.62; of a minimum level of 1 and maximum of 5). Last, all dimensions of work engagement denote an elevated mean (dedication: 4.55; vigor: 4.31; absorption: 4.26; of a minimum level of 1 and maximum of 5). **Table 1** also reveals that most of the correlations between dimensions are statically significant and consistent with the suggested models (Modes A and B).

Common Method Bias

Before assessing a PLS model, a statistical technique is employed to identify a potential CMB (Common Method Bias) situation. This approach consists of a full collinearity test based on VIFs (Variance Inflation Factors) to assess both vertical and lateral collinearity. A VIF achieving a value higher than 3.3 indicated pathological collinearity. This indication warned that a model could be contaminated by CMB (Kock and Lynn, 2012; Kock, 2015). As displayed in **Table 2**, the present model is free of CMB, as it attains a maximum VIF of 1.380.

PLS Models

To assess PLS results, we follow a two stages approach: first, testing the reliability and validity of both measurement models and, second, evaluating the significance of the paths between the constructs of the structural model. Lastly, we assess the predictive validity of the research model.

Measurement Models

Both measurement models, measurement model 1 (for first-order dimensions) in **Table 3**, and measurement model 2 (for second-order constructs) in **Table 4**, show acceptable results. Both measurement models satisfy the requirements of item reliability, as the loadings of those first-order dimensions and second-order constructs estimated on Mode A are generally higher than 0.707 (**Tables 3, 4**; Carmines and Zeller, 1979). Just two of the outer loadings of the indicators are slightly below this critical level (**Table 3**). However, we decide to maintain them to keep the content validity of the scale (Hair et al., 2011). They also

TABLE 2 | Full collinearity VIFs.

	A	WE
A		1.151
C	1.240	1.242
OC	1.067	1.080
SE	1.010	1.013
ST	1.279	1.380

A, authenticity; C, conservation; OC, openness to change; SE, self-enhancement; ST, self-transcendence; WE, work engagement.

TABLE 3 | Measurement model 1 and reliability and validity.

Variable	Outer loadings	Outer weights	VIF
Benevolence			
Important to help people and care for others wellbeing		0.806***	1.142
Important to be loyal to friends and devote to close people		0.372***	1.142
Universalism			
Important that people are treated equally and have equal opportunities		0.360***	1.070
Important to understand different people		0.655***	1.108
Important to care for nature and environment		0.386***	1.113
Achievement			
Important to show abilities and be admired		0.412**	1.400
Important to be successful and that people recognize achievements		0.717***	1.400
Power			
Important to be rich, have money and expensive things		0.756***	1.044
Important to get respect from others		0.518	1.044
Conformity			
Important to do what is told and follow rules		0.537***	1.085
Important to behave properly		0.707***	1.085
Security			
Important to live in secure and safe surroundings		0.146	1.115
Important that government is strong and ensures safety		0.944***	1.115
Tradition			
Important to be humble and modest, not draw attention		0.534***	1.010
Important to follow traditions and customs		0.795***	1.010
Hedonism			
Important to have a good time		−0.089	1.321
Important to seek fun and things that give pleasure		1.041**	1.321
Self-direction			
Important to think new ideas and being creative		0.920***	1.036
Important to make own decisions and be free		0.256	1.036
Stimulation			
Important to try new and different things in life		1.063**	1.243
Important to seek adventures and have an exciting life		−0.169	1.243
Authentic living			
I am true to myself at work in most situations	0.834***		
At work, I always stand by what I believe in	0.533***		
I behave in accordance with my values and beliefs in the workplace	0.839***		
I find it easier to get on with people in the workplace	0.739***		
Accepting external influence			
At work, I feel alienated	0.496***		
I do not feel who I truly am at work	0.719***		
At work, I feel out of touch with the “real me”	0.882***		
In my working environment I feel “cut off” from who I really am	0.880***		
Self-alienation			
At work, I feel the need to do what others expect me to do	0.798***		
I am strongly influenced in the workplace by the opinions of others	0.753***		
Other people influence me greatly at work	0.741***		
At work, I behave in a manner that people expect me to behave	0.807***		
Absorption			
I feel happy when I am working intensely	0.763***		
I am immersed in my job	0.869***		
I get carried away when I am working	0.771***		
Dedication			
I am enthusiastic about my job	0.914***		
My job inspires me	0.874***		
I am proud of the work that I do	0.820***		

(Continued)

TABLE 3 | Continued

Variable	Outer loadings		Outer weights		VIF	
Vigor						
At my work, I feel bursting with energy	0.883***					
At my job, I feel strong and vigorous	0.886***					
When I get up in the morning, I feel like going to work	0.773***					
<i>The loadings and weights significance was estimated by bootstrap 95% confidence interval (based on n = 5000 subsamples). ***p < 0.001; **p < 0.01; *p < 0.05 (based on t (4999), two-tailed test).</i>						
Construct reliability and validity						
	Cronbach's alpha	rho_A	Composite reliability	Average Variance Extracted (AVE)		
Absorption	0.723	0.742	0.844	0.644		
Authentic living	0.728	0.769	0.83	0.557		
Dedication	0.838	0.842	0.903	0.757		
Accepting external influence	0.781	0.795	0.858	0.601		
Self-alienation	0.738	0.789	0.84	0.579		
Vigor	0.805	0.818	0.885	0.721		
Discriminant validity						
	Fornell-Lacker					
	Absorption	Authentic living	Dedication	Accepting external influence	Self-alienation	Vigor
Absorption	0.802					
Authentic living	0.369	0.747				
Dedication	0.637	0.453	0.870			
Accepting external influence	−0.009	0.122	0.082	0.775		
Self-alienation	0.075	0.237	0.199	0.466	0.761	
Vigor	0.596	0.423	0.744	0.152	0.204	0.849

satisfy the requirements of construct reliability, as the Cronbach's alpha, Jöreskog's rho (rho_A) and composite reliability (CR) are higher than 0.7 (Tables 3, 4; Nunnally and Bernstein, 1967). Last, all first-order dimensions and second-order constructs reach convergent validity since the AVE is over the 0.5 critical level (Tables 3, 4; Fornell and Larcker, 1981). Finally, Tables 3, 4 also show that based on the Fornell-Larcker criterion (Henseler et al., 2015), diagonal elements (Tables 3, 4) are the square root of the variance shared between the constructs and their measures (AVE). Therefore, those estimated on Mode A satisfy the discriminant validity requirements, as diagonal elements are higher than off-diagonal elements, with off-diagonal items representing the correlations among the constructs.

Concerning those first-order dimensions and second-order constructs estimated on Mode B, the examination starts by testing the potential multicollinearity between the items (Roldán and Sánchez-Franco, 2012). Petter et al. (2007) affirm that a VIF value greater than 3.3 is a signal of high multicollinearity. Nevertheless, Ringle et al. (2015) defend that multicollinearity should be a concern only if VIF values are over the 5 critical level. In this case, the maximum VIF statistic for first-order dimensions and second-order constructs is 1.423, below both thresholds, so multicollinearity is not a concern. Finally, this investigation examines the magnitude and significance of the weights (Tables 3, 4). Weights offer data concerning how each

item contributes to the respective dimensions and constructs (Chin, 1998), allowing to place the indicators according to their contribution. A measure is relevant for a composite construct when the significance level is at least 0.05 (Roldán and Sánchez-Franco, 2012). Hence, in both models estimated in Mode B, most of the measures are significant (Tables 3, 4). We decide to maintain all of them to keep the content validity of the scale (Hair et al., 2011).

Structural Model

In accordance with Hair et al.'s (2014), this research applies a bootstrapping technique (5,000 re-samples) to produce the standard errors, *t*-statistics, *p*-values and 95% BCCIs (Bias-Corrected Confidence Intervals). They permit the evaluation of the statistical significance for the hypothesized relationships (both direct and indirect). Table 5 displays the principal parameters obtained to assess the structural model. The main criterion for measuring the explained variance of the endogenous constructs is the coefficient of determination (R^2). Our results show that the structural model presents acceptable predictive relevance for the endogenous construct work engagement ($R^2 = 0.319$). The mediating variable authenticity offers a lower coefficient of determination ($R^2 = 0.134$), which is because it is a construct that contributes to explaining the variance of work engagement and is in part explained by the constructs of

TABLE 4 | Measurement model 2 and reliability and validity.

Variable	Outer loadings	Outer weights	VIF
Benevolence		0.557***	1.423
Universalism		0.581***	1.423
Achievement		−0.788	1.203
Power		1.019**	1.203
Conformity		0.250**	1.175
Security		0.428***	1.182
Tradition		0.655***	1.139
Hedonism		0.050	1.079
Self-direction		0.539***	1.104
Stimulation		0.682***	1.150
Authentic living		0.984***	1.058
Accepting external influence		−0.062	1.276
Self-alienation		0.085	1.331
Absorption	0.836***		
Dedication	0.910***		
Vigor	0.888***		

The loadings and weights significance was estimated by bootstrap 95% confidence interval (based on $n = 5000$ subsamples) *** $p < 0.001$; ** $p < 0.01$; * $p < 0.05$ (based on t (4999), two-tailed test).

Construct reliability and validity					
	Cronbach's alpha	rho_A	Composite reliability	Average variance extracted (AVE)	
WE	0.852	0.857	0.910	0.772	
WE, work engagement					
Discriminant validity					
	Fornell-Lacker				
	A	C	OC	SE	ST
WE	0.475	0.302	0.212	−0.103	0.404
					0.879

A, authenticity; C, conservation; OC, openness to change; SE, self-enhancement; ST, self-transcendence; WE, work engagement.

human values, but most of its variance is not explicated by the constructs (Table 5).

As shown in Table 5, the structural model confirms the direct and positive relationships between the dimensions of both self-transcendence (H1) (path coefficient: 0.196***; t -value: 3.862) and conservation (H2) (path coefficient: 0.140***; t -value: 4.363) of Schwartz's human values and work engagement, confirming that there is no direct relationship between the opposite dimension of self-transcendence, which is self-enhancement, and work engagement. Hence, these results lead to the conclusion that there is empirical evidence to support H1 and H2. However, surprisingly, they show that there is also a direct relationship between the opposite dimension of conservation according to Schwartz, which is openness to change, and work engagement (path coefficient: 0.081*; t -value: 2.418), although this direct relationship is less intense than the first one (conservation–work engagement), which is supported by the literature.

The structural model (Table 5) also supports the direct and positive relationship between self-transcendence and authenticity (H3) (path coefficient: 0.306***; t -value: 5.002), rejecting the relationship between its opposite dimension, self-enhancement and authenticity. Nevertheless, the results do not support a direct relationship between conservation and authenticity (H4) (path coefficient: 0.019; t -value: 0.459), supporting the direct relation of its opposite dimension, openness to change–authenticity (path coefficient: 0.090*; t -value: 2.524). Hence, these results contribute to the conclusion that there is empirical evidence to sustain H3, as well as the opposite dimension of H4 (openness to change–authenticity). This structural model also describes a significant positive direct effect between authenticity and work engagement (H5) (path coefficient: 0.367***; t -value: 8.721), which means that there is empirical evidence to sustain H5.

This article also conducts a mediation analysis. In PLS a step-wise approach is not necessary, as it is able to test mediating effects in a single model at once (Nitzl et al., 2016). The steps proposed by Zhao et al. (2010), and later supported by others

TABLE 5 | Structural model.

R^2 WE = 0.319 R^2 A = 0.134 relationship	Path coefficient	T-statistics	P-values	2.5%	97.5%	Significance
Direct Effects						
ST -> A	0.306	5.002	0.000***	0.183	0.421	Sig.
ST -> WE	0.196	3.862	0.000***	0.095	0.294	Sig.
SE -> A	−0.056	1.049	0.294	−0.154	0.069	No Sig.
SE -> WE	−0.052	1.260	0.208	−0.116	0.047	No Sig.
C -> A	0.019	0.459	0.647	−0.072	0.095	No Sig.
C -> WE	0.140	4.363	0.000***	0.075	0.201	Sig.
OC -> A	0.090	2.524	0.012*	0.009	0.152	Sig.
OC -> WE	0.081	2.418	0.016*	0.013	0.142	Sig.
A -> WE	0.367	8.721	0.000***	0.283	0.447	Sig.
Indirect Effects						
ST -> A -> WE	0.112	4.387	0.000***	0.067	0.167	Sig.
SE -> A -> WE	−0.021	1.022	0.307	−0.061	0.023	No Sig.
C -> A -> WE	0.007	0.460	0.646	−0.026	0.035	No Sig.
OC -> A -> WE	0.033	2.507	0.012*	0.004	0.057	Sig.

A, authenticity; C, conservation; OC, openness to change; SE, self-enhancement; ST, self-transcendence; WE, work engagement. Bootstrapping 95% confidence intervals bias corrected (based on $n = 5000$ subsamples). *** $p < 0.001$; ** $p < 0.01$; * $p < 0.05$ [based on t (4999), two-tailed test]. Relevant relationships in bold.

authors such as Nitzl et al. (2016) and Hair et al. (2017), for the mediator analysis procedure are the following: first, determining the significance of the indirect effect; second, determining the type of effect or of mediation. Then, this model proves that there is an indirect positive and significant relationship between self-transcendence and work engagement (H6a) (path coefficient: 0.112***; t -value: 4.387), partially mediated by

authenticity, as the direct effect self-transcendence-work engagement is also significant and positive (rejecting a significant indirect effect of authenticity on the self-enhancement-work engagement link). There is also empirical evidence to sustain the indirect positive and significant relationship between openness to change and work engagement (path coefficient: 0.033*; t -value: 2.507). This link is partially mediated by authenticity,

TABLE 6 | Partial least squares prediction assessment.

Construct Prediction Summary		Dimension Prediction Summary	
	Q ²		Q ²
A	−0.26	Autentic living	0.108
WE	−0.06	Accepting external influence	−0.005
		Self-alienation	−0.005
		Dedication	0.153
		Vigor	0.132
		Absorption	0.137

Indicator Prediction Summary									
	PLS			LM			PLS-LM		
	RMSE	MAE	Q ² _predict	RMSE	MAE	Q ² _predict	RMSE	MAE	Q ² _predict
I am true to myself at work in most situations	0.724	0.581	16.502	0.078	0.730	0.577	0.646	−0.149	15.925
At work, I always stand by what I believe in	1.071	0.879	36.690	0.019	1.067	0.860	1.052	−0.188	35.830
I behave in accordance with my values and beliefs in the workplace	0.763	0.571	17.906	0.065	0.769	0.571	0.698	−0.198	17.335
I find it easier to get on with people in the workplace	0.889	0.663	23.429	0.063	0.900	0.664	0.826	−0.237	22.765
At work, I feel alienated	1.417	1.223	57.083	0.013	1.410	1.211	1.404	−0.187	55.872
I do not feel who I truly am at work	1.351	1.101	50.862	0.008	1.356	1.098	1.343	−0.255	49.764
At work, I feel out of touch with the “real me”	1.185	0.907	38.927	0.016	1.193	0.909	1.169	−0.286	38.018
In my working environment I feel “cut off” from who I really am	1.128	0.851	35.979	0.032	1.134	0.848	1.096	−0.283	35.131
At work, I feel the need to do what others expect me to do	1.363	1.154	56.269	0.047	1.365	1.154	1.316	−0.211	55.115
I am strongly influenced in the workplace by the opinions of others	1.102	0.878	33.997	0.030	1.108	0.879	1.072	−0.23	33.118
Other people influence me greatly at work	1.140	0.939	36.325	0.031	1.146	0.943	1.109	−0.207	35.382
At work, I behave in a manner that people expect me to behave	1.320	1.107	52.607	0.072	1.330	1.111	1.248	−0.223	51.496
I feel happy when I am working intensely	0.778	0.618	18.185	0.067	0.777	0.608	0.711	−0.159	17.577
I am immersed in my job	0.698	0.560	15.211	0.107	0.700	0.559	0.591	−0.140	14.652
I get carried away when I am working	1.015	0.797	30.009	0.062	1.018	0.798	0.953	−0.221	29.211
I am enthusiastic about my job	0.721	0.567	15.806	0.126	0.719	0.560	0.595	−0.152	15.246
My job inspires me	0.776	0.600	18.056	0.089	0.769	0.592	0.687	−0.169	17.464
I am proud of the work that I do	0.600	0.425	11.812	0.120	0.609	0.426	0.480	−0.184	11.386
At my work, I feel bursting with energy	0.776	0.634	17.883	0.091	0.778	0.633	0.685	−0.144	17.250
At my job, I feel strong and vigorous	0.703	0.588	15.620	0.114	0.709	0.592	0.589	−0.121	15.028
When I get up in the morning, I feel like going to work	0.886	0.702	22.378	0.069	0.874	0.681	0.817	−0.172	21.697

as the direct effect openness to change-work engagement is also significant and positive (rejecting H6b, since the model shows that there is not a significant indirect relationship between conservation and work engagement, and then, no mediation). Thus, the results lead authenticity to be a mediating variable between human values and work engagement, being a complementary partial mediation (Zhao et al., 2010; Nitzl et al., 2016; Hair et al., 2017).

Assessment of the Predictive Validity Using Holdout Samples

This research also aims to develop a prediction model. Explanation and prediction follow two different aims that could be combined in an investigation (Shmueli, 2010; Dolce et al., 2017). A model's predictive ability refers to the capability of producing accurate predictions of further observations, independent of their temporal or cross-sectional nature (Shmueli and Koppius, 2011). Predictive validity explains that a given group of measures, of a specific construct, can predict a certain outcome variable (Straub et al., 2004). Hence, this investigation evaluates the predictive ability of the suggested research model, through the use of cross-validation with holdout samples (Evermann and Tate, 2016), employing the PLS predict algorithm (Shmueli et al., 2016) available in the SmartPLS software version 3.2.8 (Ringle et al., 2015). To assess whether the research model entails predictive ability, this study checks the Q^2 value. Positive Q^2 values indicate that the prediction error of PLS results is smaller than the prediction error of just utilizing the mean values. In this way, the RMSE (Root Mean Squared Error) and the MAE (Mean Absolute Error) are the statistics used to predict error. Therefore, positive Q^2 values indicate that the proposed research model presents appropriate predictive ability. Consequently, due to the findings explained above, the research model has enough evidence to confirm its predictive validity (out-of-sample prediction), to forecast values for new cases of the dimensions of authentic living, dedication, vigor and absorption, as well as for all the indicators (Table 6). Therefore, the proposed research model of this article obtains additional support from this predictive validity.

DISCUSSION

The study of religious organizations is increasingly important. These entities have become main players in particular activities of the services sector (i.e., social services, education and healthcare), and their contributions are essential to maintain the welfare state. In fact, the number of non-profit entities continues to expand within the global economy, and, nowadays, they play a leading role in the European economic and social framework (Ariza-Montes et al., 2017). These organizations do not consider the maximization of their economic value as an end. In contrast, their inspiring principles lie in other sets of priorities that are not of economic nature, such as aligning people with the identity values of the organization.

The current study analyses the role of human values as a significant predictor of work engagement and examines the

mediating function of authenticity in this relationship. These links have rarely been addressed, much less in the unexplored context of faith-based entities. To achieve this goal, a Catholic religious organization with a strong presence in Spain is studied, in which approximately 1,000 workers of the educational and social sector are analyzed. In addition, an integral model of the mentioned relationship between human values, authenticity and work engagement is designed, in which both direct and indirect links are proposed. To this end, a model of structural equations is applied to verify the hypotheses raised in this study.

As will be verified below, the achieved results provide very valuable evidence to understand the functioning of religious organizations in critical aspects for their long-term survival, such as the work engagement of their employees.

First, the main claim of this research is that certain human values contribute positively to increasing work engagement among employees of religious organizations. Self-transcendent, and interestingly enough, both of the poles of the dimension conservation versus openness to change (although the latter less intensely), may be related to greater work engagement in these entities. In this line, other studies have confirmed that values predict a series of actions and that these relationships seem to be causal (Verplanken and Holland, 2002; Sagiv et al., 2011). Then, the obtained results are consistent with previous investigations that studied the relationship between self-transcendence and work engagement among nurses (Palmer et al., 2010; Tomic and Tomic, 2010; García-Sierra et al., 2015). These findings suggest that given the social work carried out by religious organizations, altruism is an essential value for achieving the mobilization and selfless commitment of its employees, which will necessarily result in a better quality of service.

Second, the results affirming that conservationist workers may be engaged in faith-based institutions are also in line with investigations explaining that these groups are characterized by values such as tradition, obedience, social order and humility (Ariza-Montes et al., 2018a). In these entities, there is a positive direct relationship between spiritual resources and work engagement (Bickerton et al., 2014). Moreover, some authors such as Arciniega and González (2006) defend conservation is a predictor of continuance commitment. They explain that this commitment or perceived cost of leaving the company is an intrinsic value of conservation, as some groups feel a moral obligation to remain within an organization. In the study entity, there are groups of nuns or other workers, who have spent most of their work lives in this organization, that are used to provide their service with order and stability.

Third, the results suggesting that hedonism, stimulation and self-direction are also positively related to work engagement are consistent with previous investigations among workers from non-religious for-profit entities (Schaufeli et al., 2001; Langelaan, 2007). These authors find that engaged employees feel energetic and in control, are intensely involved in demanding and challenging tasks, and are flexible and open to change, adapting quickly to modifications of their environment. This last relationship may explain why engaged workers keep looking for new tasks in their jobs (Sonnentag, 2003), moving from them when they no longer feel challenged (Schaufeli et al., 2001).

However, our findings probably offer the first empirical evidence to validate the relationships between self-transcendent, conservationist and open to change values and work engagement among workers of religious organizations.

Fourth, this article considers authenticity as an end in itself for faith-based entities. Then, it proposes that self-transcendent and conservationist values exert a positive impact on authenticity in employees of religious organizations. This approach is not fully validated since the results confirm that while self-transcendent workers are more authentic, the hypothesis about conservation is not supported. Surprisingly, it is suggested that those who are open to change are the ones who exemplify authenticity. The obtained findings about self-transcendent employees are consistent with the results of authors studying the personality of authentic leaders (Howell and Avolio, 1992; Bass and Steidlmeier, 1999; Michie and Gooty, 2005); however, the results achieved in the present article could offer the first empirical evidence to validate the relationship between self-transcendence and authenticity in workers in religious entities. On the other hand, our conclusions about open to change employees are not in line with previous studies performed with volunteers, who are characterized by conservationist values (Inglehart and Baker, 2000) and act in an authentic way in their volunteerism (Campbell, 2010). Moreover, as far as we know, the relationship between both poles of the last dimension (conservation-openness to change) and authenticity has not been studied among personnel of religious organizations. The importance of authenticity for workers is in concordance with other investigations that affirm that young employees currently choose jobs that match their own personal values (Sortheix et al., 2015; Jonkmans et al., 2016). They want to feel that they can express who they are at their jobs, without being judged negatively or missing development and promotion opportunities. Employees who feel more inauthentic are more likely to behave unethically, resulting in workplace misconduct, such as dishonest financial or social behavior (Ebrahimi et al., 2019). The predominant values of this group are stimulation, self-direction and hedonism (Crumpacker and Crumpacker, 2007), which constitute the openness to change dimension. These studies about young workers could explain the unexpected results of positive relations between openness to change and authenticity.

Fifth, we tested the hypothesis of whether authenticity has a positive relationship with work engagement among employees of religious organizations. The developed partial least squares analysis confirms that those people who can act in accordance with their ideas and beliefs in the workplace present higher levels of vigor, dedication and absorption. These conclusions are in line with prior studies that probe that authenticity in the workplace increases work engagement (Grandey et al., 2012; Van den Bosch and Taris, 2014b, 2018; Ariza-Montes et al., 2019); however, our results could be placed among the first studies of the personnel (secular and religious) of social faith-based entities. Due to the strong demands associated with many of the jobs that are carried out in the social sector (in which workers deal with terminally ill people, battered women or children with serious disabilities, among others), it is likely that the level of authenticity and work engagement, in these employees, is greater than those of workers

in different sectors of activity. Therefore, the confirmation of this hypothesis acquires greater relevance in the analyzed context, allowing those workers who live in a more authentic way with their activity to be more engaged and therefore transmit their values while providing the service at the same time as those of the organization.

Finally, this research examines the mediating function of authenticity in the relationship between human values (hypothesizing self-transcendence and conservation) and work engagement in workers of religious entities, which, to the best of our knowledge, has not been addressed before. Authenticity constitutes a fundamental piece in this relationship since being comfortable and acting in a way consistent with one's beliefs and personal values can be a determining factor in the development of feelings of belonging to different groups, perhaps especially so in faith-based entities (Ariza-Montes et al., 2017). Moreover, the capability of being authentic in the workplace is conditioned by organizational goals (Freeman and Auster, 2011). Hence, the main contribution of this research lies in demonstrating that the probability of being more engaged in the organization should increase among those self-transcendent and open to change members who can act authentically, according to their values and beliefs at work. However, although for those individuals who present self-transcendent and open to change values, a strategy of authenticity at work would increase their work engagement, the results show that this could not be an appropriate option for conservationist workers. Then, these conclusions convert authenticity into an instrument of the organization to help to increase the engagement of those workers who hold specific human values. In addition, it is noteworthy that low levels of self-enhancement values do not contribute to more work engagement or more authenticity. Here arises a very controversial issue and conclusion, since it is a matter of maximization of self-transcendent values but not minimization of self-enhancement values. These results contribute to the governance of religious institutions to identify what types of values should be sought after when selecting potential employees or what kinds of attitudes work with actual employees. Low engagement in the organization is an unsatisfactory situation that affects not only the company but also the individual (Schnell et al., 2013). In fact, the average age of religious workers is getting higher, and most of the time, they are the people who are leading these entities. In the very near future, given the lack of religious vocations, lay members will have to assume the direction of much of the social work that is currently carried out by religious entities. This makes it quite important to identify those lay employees who act in accordance with their beliefs, share the institution's values and are engaged in their jobs to continue to provide the services of the organization while transmitting its values.

Employees play a fundamental role in the corporate image that an organization transmits to society. This statement acquires even more importance in service entities, given the close relationship that exists between the service provider and the service user. This statement is even stronger in social services organizations, whether they are religious or not. The present investigation confirms that the human values that guide the character of the employees of the analyzed entity are benevolence and

universalism, which are positively related to a higher level of authenticity and work engagement. Then, the self-transcendence, authenticity and work engagement of employees should be projected outward (to the general public, to users, to public administration, etc.), contributing to improving the reputational corporate image of the institution in its closest environment.

This article obtains notable implications when examining the most intense values and feelings of workers. The relevant implications include both theoretical (generating healthier work environments in which workers can act in accordance with their values and beliefs and are more engaged in their work, which is a very useful contribution to the governance of these organizations) and practical results (identifying within religious institutions those human values that increase the level of authenticity and work engagement of their workers, and designing preventive policies that increase these levels). Any progress in the direction of human values and emotions of individuals in the workplace improves the functioning of institutions and promotes services to enrich the society, what is the final goal of these institutions. Additionally, this study adds the opportunity to improve the lives of workers of faith-based entities, with strategies that allow them to be more authentic according to their thoughts and beliefs, while simultaneously increasing their work engagement. These circumstances could advise the implementation of training activities oriented to improve the levels of authenticity of the employees of these institutions.

CONCLUSION

The conclusions derived from this research are consistent with the idiosyncrasies that characterize religious institutions. The faith-based entity analyzed in this article exhibits two main aspects by being a religious organization (whose principal purpose is transmitting its institutional values) and a service institution. First, this religious circumstance implies that its objective is not only to have engaged employees but also to have employees who live their work in an authentic way (Canda, 1989). The fact that authenticity is one of the main goals of this type of institution is what probably makes the research model works, something that could not occur in a profit and non-religious company. The personality of the individuals working in them is also in line with the results, as they are usually people who care about others and appreciate places that allow them to act in accordance with their ideas and beliefs (Ariza-Montes et al., 2017), or in other words, people with high levels of self-transcendent values and authenticity. Second, the faith-based organization is not the only differentiating factor; so too is the sector to which it belongs. Usually, the activities that are developed in the social service sector, such as in residences for the elderly or educational entities, are vocational (Elson, 2006). This means that values such as societal contribution, social justice, work-life balance and supportive management practices prevail in their workers (Winter and Jackson, 2014). Social environments demand social skills, reward helpful behavior, provide opportunities for the appearance of compassion or sympathy, and encourage the presentation of cooperative and

charitable values. Hence, employees working in the social field show a personality characterized by interpersonal skills, prefer working with people to working with things, and value social service and caring or educating others (Don Gottfredson and Duffy, 2008). These characteristics of the social sector highlight the relevance of being engaged at work, as generally, these jobs are personally demanding. This range of demands means that, in some cases, people working in this sector prefer an entity that shares their values and allows them to develop as a person, although it implies, for instance, a lower salary, than another one with more advantageous economic conditions that do not enable them to be authentic. Authenticity is very valued by employees (Ménard and Brunet, 2011; Reich et al., 2013), and most of the entities try to be a model in this concept, becoming an objective itself and a way to achieve work engagement.

Hence, this study covers a large investigation gap in the relatively unexplored context of religious organizations, demonstrating the fundamental role that human values play as predictors of authenticity and work engagement, and that authenticity mediates the relationship between human values and work engagement. Two valuable conclusions are obtained from this research. First, the more self-transcendent and conservationist (or open to change, although less intensely) the workers of religious organizations are, the more engaged they may be in their work. Second, in this relationship, there is a mediating role exercised by authenticity (which is an end in itself for faith-based institutions), which makes this variable a key feature to work on. Following this last strategy, those workers who are self-transcendent and open to change could be more engaged in their work and within the organization.

LIMITATIONS AND FUTURE RESEARCH LINES

In spite of the contributions, both theoretical and practical, this research is not without some methodological limitations. First, the information was obtained through self-reports, which could cause a response bias, which, according to de Carvalho et al. (2015), could be improved with objective measures. Second, although the results of this research could be extrapolated to other faith-based organizations and other companies in the third sector, they are based on the Catholic institution where the research was conducted, and even though it has an international perspective, this institution is placed in the particular geographic area of Spain. Third, the research model implies two chains that flow in the first case from a predictor variable (human values) to a mediator variable (authenticity) to an outcome variable (work engagement), and in the second case directly from the predictor variable to the outcome variable. Nevertheless, such propositions should not be rigorously assessed based on the cross-sectional data available for this research. Longitudinal data would help to address the possible existence of causal relations between these variables. Finally, another limitation is that while PLS is appropriate for investigations developed within the social sciences, it also has some caveats that should be taken into account in the analysis of the results (e.g., McIntosh et al., 2014).

This manuscript also counts with some other additional limitations. The high value placed on tradition, conformity and security, within the target religious organization, could likely be because the sample of this study is mainly composed of women workers who are into middle and deep age. Some investigations, such as Adams (2016), say that women are more conservationist than men are and that they reinforce these values as years go by. Then, some future lines of investigation could incorporate age and gender as moderator variables of the studied relationships.

Although this research is developed in the context of a religious organization, some of the obtained evidence could be useful for for-profit companies. These companies are increasingly looking for new management models that go beyond economic incentives and allow workers to find meaning in their work, thereby achieving engaged workers. In addition, workers are increasingly searching for companies that allow them to act according to their values and beliefs. Future research lines could prove that this model is also valid in for-profit entities.

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DATA AVAILABILITY STATEMENT

The datasets generated for this study are available on request to the corresponding author.

ETHICS STATEMENT

Ethical review and approval was not required for the study on human participants in accordance with the local legislation and institutional requirements. The patients/participants provided their written informed consent to participate in this study.

AUTHOR CONTRIBUTIONS

All authors listed have made a substantial, direct and intellectual contribution to the work, and approved it for publication.

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Article

Development and Validation of a Spanish Short Servant Leadership Survey (SSLS6-3F) among Spanish Workers in Religious Non-Profit Organizations

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Abstract: Religious non-profit organizations are becoming increasingly important in the third sector in a wide range of countries, where they are currently leading players in different areas, such as education, healthcare, and social work. These organizations have the peculiarity of providing a service to their users while transmitting them the values of their mission statement. An usually employed and effective management strategy for these institutions is a servant leadership style. This article seeks to introduce a theoretical discussion of this leadership approach by providing a Spanish version of an instrument for measuring servant leadership in Spanish religious non-profit institutions. To this end, workers of different Spanish faith-based non-profit organizations of the third sector, a relatively unexplored context, were analyzed after obtaining 463 valid questionnaires. This study used the Spanish translation of a seven-item and three-factor servant leadership scale. An exploratory and confirmatory factor analysis was performed. The results confirm that the six-item and three-factor servant leadership scale was the most effective scale to measure this construct. In conclusion, this research covers a notable research gap by providing a reliable and valid Spanish short version of the servant leadership scale for workers of Spanish religious non-profit organizations.

Keywords: servant leadership; scale validation; religious non-profit organizations; exploratory factor analysis (EFA); confirmatory factor analysis (CFA); authentic leadership; transactional leadership; authenticity; work engagement; subjective wellbeing

1. Introduction

Recent literature has focused on achieving a consensual definition of the concept of servant leadership and finding an instrument to measure it [1–3]. Due to the importance of analyzing servant leadership in religious organizations, and the lack of a Spanish short scale for measuring servant leadership in these institutions, the main aim of this research was to develop and validate this instrument. To this end, we tested the reliability and validity of the Spanish translation of a short version (seven items) of a servant leadership scale for workers [4].

Nowadays, religious organizations are significant players in the global economy. They represent a considerable part of the third sector in areas such as education, social services, and health. They contribute toward maintaining the welfare state, representing an essential part of the European economic and social context [5,6]. These organizations have some peculiarities that distinguish them

from for-profit organizations. They have a social mission and care about providing their service in a particular way that allows them to transmit their deepest identity values. In a challenging and mutable environment, these entities need to implement a management model that guarantees their future viability and sustainability.

Leadership is a major topic in behavioral influence research since success in a wide range of areas, such as the economy, politics, or an organizational system, depends on the right actions of the leaders [7]. Therefore, one critical factor for studying the success or failure of an organization is to understand its leadership style. Different authors argue that excellent leaders are those who create and build a shared vision for the organization and the followers and guiding them to achieve it [8,9] since people are the critical factor for the successful legacy of an organization [10]. As such, the importance of leadership lies in the cultural change and the reinforcement of norms it can produce [11]. Along these same lines, several authors state that leadership seeks to build community in an organization [12,13].

For-profit and non-profit organizations normally employ different operating strategies and offer different types of services, which although they might produce similar results, cause different social impacts for their stakeholders [14]. Indeed, religious non-profit organizations usually prioritize social objectives over monetary ones [5,15]. This circumstance causes many of their workers to value their job because they identify with the mission of the entity and the impact that these institutions cause while performing their activities [5,16]. Hence, leadership plays a pivotal role in fostering organizational performance in religious non-profit organizations, particularly leadership based on moral values. For spiritual non-profit entities, due to the importance of developing their mission, servant leadership is possibly an appropriate and usually employed strategy since it involves an approach grounded in ethical principles [17]. This leadership style is based on religious teachings [18] and is greatly related to Judeo-Christian philosophical traditions [4]. In fact, Greenleaf [19] refers to Christ as a model for servant leaders. This leadership theory, as opposed to others that take only the leader's attitude into account, defines servant leaders not only by their character but also by the demonstration of their commitment to serve others [20], which is undoubtedly a religious principle. In this sense, a contextual analysis revealed that religious organizations, such as religious schools, among others, mainly applied servant leadership to fulfill their mission [20].

Moreover, servant leadership generates a wide range of advantages (for employees: wellbeing [21–23], engagement [24,25], career satisfaction [26], and life satisfaction [27,28]; as well as promoting service quality [29], team performance [30], and firm performance [31], among others), which have been investigated in for-profit organizations and deserve to be analyzed even in the context of non-profit organizations. In this way, servant leadership is a sustainable strategy that involves taking care of the needs, growth, and learning of followers; enhances their wellbeing; and promotes healthy organizations [32]. Servant leadership is currently attracting renewed research interest [33,34]. At the same time, an emerging psychology of sustainability, also called “positive sustainability”, is demanding new attention in terms of how to respect and regenerate resources to promote both sustainable wellbeing and the sustainability of organizations [35,36].

Herman [37] argues that servant leadership is also a suitable approach for analyzing the behavior of third-sector managers since it focuses on how leaders are concerned about others [33], as well as their qualities and actions [37,38]. This management strategy has a positive impact on performance because it is worker-centered and encourages employees of the third sector to develop their skills and take part in decision-making processes [39]. Furthermore, the application of servant leadership allows third sector entities to align their objectives with those of their employees and the end-users of their service [40]. Particularly, among the third sector, the number of service organizations is increasing, together with the social demands of their workers. This means that human resource departments need to increase their efforts to attract and retain workers by treating the job itself as an internal motivator, taking care of workers' values and interests, and thus achieving higher work outcomes [41]. Precisely because of these properties, this study aimed to respond to the call made by different authors to continue revising servant leadership in third-sector entities [38,42].

To test the reliability and validity of the Spanish translation of a seven-item version of the servant leadership scale for workers, we utilized an extensive database consisting of workers of different Spanish religious non-profit organizations of the third sector. This investigation covers a primary gap in the literature; to our knowledge, it is the shortest Spanish version of a servant leadership scale for workers. Short scales have a wide range of benefits, such as increasing the response rate and the quality of the responses, and allowing for embedding into more extensive surveys. Furthermore, this scale was tested on religious non-profit organizations, a relatively unexplored context.

The structure of this paper continues with a theoretical discussion on servant leadership, involving defining the term and the selected scale. The methodology section describes the methodology used in detail and the results section presents the model and the test results, verifying the validity and reliability of the scale. Finally, the article evaluates the most relevant empirical outcomes in the discussion section, and ends by summarizing the main conclusions, implications, and limitations of the research.

2. Theoretical Framework

2.1. Servant Leadership Theory

Although several researchers have shown interest in investigating servant leadership [33,34], a generally accepted definition is still lacking [20,23]. Consequently, this study aimed to collect the most accepted definitions [21]. The concept of servant leadership was introduced five decades ago by Greenleaf [19]. According to this author, among the broad range of leadership frameworks, the idea of servant leadership condenses the emotional, moral, and relational areas presented in the management literature. Servant leaders manage organizational challenges by prioritizing organizational stakeholders' interests over personal ones. Developing servant leaders is one of the main goals of servant leadership. Moreover, servant leaders, unlike other leadership styles, see their role as a vehicle for serving workers, the organization, and the community. Greenleaf [19] and Spears [43] conceptualize this desire to help and serve the development of people and groups as receptively listening to others, developing a high level of empathy, trusting more in persuasion than coercion, and committing to building community in the work environment. Spears [17], inspired by Greenleaf [19], described the ten key characteristics of servant leadership: empathy; listening; commitment to the growth of people; building community; stewardship; healing; foresight; conceptualization; persuasion; and awareness of others, situations, and oneself. Sendjaya et al. [44] argue that spirituality is also an important source of motivation for servant leaders.

Servant leadership is a management strategy that prioritizes the needs of employees and turning those needs into goals, placing the employees' good over the self-interest of the leader, and showing concern toward others [22,23,33]. Therefore, servant leadership is based on promoting the value and development of people, the construction of a community, sharing power and status for the common good, and the exercise of authenticity [45]. From this point of view, Reinke [4] states that servant leadership is a relationship, not a position, and defines it as "leadership that puts the needs of others and the organization first, is characterized by openness, vision and stewardship, and results in building community within the organization". This author considers that a servant leader is "committed to the growth of both the individual and the organization, and works to build community within organizations".

Servant leadership shares many of its principles with other leadership theories. Servant leadership and authentic leadership have the idea of the ethical component and the development of followers in common. They also agree on the use of positive modeling and support self-determination as mechanisms to influence the collaborators [19,46]. Servant leadership also shares several aspects with transformational and transactional leadership [47]. Some authors argue that transformational and transactional forms of leadership have so many similarities that it is difficult to differentiate them, while others state that, at least, they have the explicit component of individual consideration in common. Their leaders pay attention to the personal achievement and growth needs of their team members [48].

Hence, since the concept of this dimension is similar to some ideas of servant leadership, it is positively related to transactional leadership [49], as well as transformational leadership [50].

Servant leadership is also related to the concept of authenticity [45]. Van Dierendonck et al. [51] affirm that a servant leader is characterized by authenticity, integrity, courage, objectivity, and humility. Being authentic means acting in accordance with your values and beliefs [52], and servant leaders live their lives according to the values to which they have adhered [53]. As such, servant leaders encourage their followers to be transparent and demonstrate consistency between what they say and do, facilitating the development of the community [44].

Moreover, servant leadership leads to a wide range of positive outcomes. Several authors [24,25] explain that servant leadership has positive effects on work engagement. Consequently, servant leaders take care of their followers, creating an effective and productive working climate by providing the necessary job resources [25]. Servant leadership also focuses on workers' wellbeing [21–23] by trying to satisfy their needs [54], their development, and their empowerment [23], even above the interests of leaders [55]. To achieve long-term organizational goals, leaders must facilitate the growth, development, and general wellbeing of their teams [56].

2.2. Servant Leadership Scale

The survey employed for this research is the scale of Reinke [4], since this study considers that its concept of servant leadership involves the most relevant and common points of servant leadership theory. These authors built this survey by re-conceptualizing all the characteristics of servant leadership into a multidimensional construct with three dimensions: openness, vision, and stewardship. First, openness encompasses Spears [17] elements of listening, empathy, and awareness of others, in two items (e.g., “I feel comfortable telling my supervisor about departmental problems”). Second, the vision dimension refers to contextualizing situations and looking at them in perspective to plan for and anticipate future needs. This dimension is composed of two items (e.g., “my supervisor emphasizes doing the right thing for the long-term benefit of all”). Third, stewardship includes Spears [17] elements of persuasion, stewardship, and commitment to the growth of people. Stewardship refers to a participatory leadership style in which a servant leader puts the needs of the employees and the organization first and is committed to their growth. This last dimension consists of three items (e.g., “my supervisor puts the employees' needs first before looking out for him or herself”). The questionnaire is included in Appendix A.

Therefore, the scale selection is based both on the conceptualization of the servant leadership of Reinke [4] and on the wide range of benefits it offers. First, it is psychometrically sound and shorter than the three versions of multidimensional servant leadership recommended by Eva et al. [33], which have 28 items [57], 30 items [44], and 35 items [58]. The scale of Reinke [4] is also similar in length to the shortest versions of these scales, which are SL-7 (global servant leadership scale) [34], SLBS-6 (servant leadership behavioral scale) [59], and even less than half the length of SLS (servant leadership survey; 18 items) [60]; these scales have not been selected due to being global measures rather than measuring multidimensional concepts. The scale in Reinke [4] is also shorter than the existing Spanish versions: 14 items [61], 30 items [62], and 36 items [26]. This fact raises the response rate, as larger scales usually decrease the respondent's attention by producing fatigue or boredom. Larger scales may negatively influence the quality of answers, lowering their integrity and subsequent validity [63]. Moreover, short scales can be included in more extensive surveys since longer questionnaires use up time that could be employed for measuring other variables in the same study [63]. Second, the scale of Reinke [4] considers servant leadership as a multidimensional variable, as the theory explains, contrary to other measures recommended by Eva et al. [33]. According to Gefen et al. [64], researchers should evaluate whether each theory-based construct is better represented as a first-order or second-order construct. Thus, this scale, being a short version, allows for capturing the full domain of each dimension. Third, the questionnaire of Reinke [4] was validated using a considerable sample of 254 employees in Georgia. Finally, the original scale of Reinke [4] presented good reliability and validity.

3. Method

3.1. Sample and Data Collection

The target samples were from the following Spanish Catholic religious non-profit organizations. The first sample (hereafter “social centers”) was composed of 30 social centers in Andalusia, Canary Islands, and Extremadura. This sample was part of the social sector and included different social intervention projects, such as day services, socio-labor insertion, and support for immigrants. Data collection was carried out in July 2019. The second sample (hereafter “educational centers”) was mainly composed of private religious schools in Andalusia. This sample was composed of nine educational centers (schools), three early childhood educational centers, one language school, one sports school, one full training cabinet, one music school, and one employment-training center. Data collection was carried out between May and November 2019. The research was conducted through a Google form survey sent to all workers of the target organizations. Loyola Andalusia University’s ethics committee approved the investigation, which was performed according to the Declaration of Helsinki. All questionnaires were anonymous and each participant gave their informed consent.

Of the 1019 (social centers = 499; educational centers = 520) total workers, 514 (social centers = 283; educational centers = 231) answered the survey, resulting in a valid response rate of 52.1% (260 valid responses) for social centers and 39.0% (203 valid responses) for educational centers. The percentage of valid responses in the manager position was 23.8% for social centers and 18.8% for educational centers, where the rest were from non-manager workers. Most of those surveyed were women (72.4% in social centers and 68.8% in educational centers). The average age and seniority were 38.1 and 4.6 years, respectively, for social centers, and 41.0 and 11.1 years, respectively, for educational centers. Most of the workers had completed higher degree studies (university degree, master’s degree, or PhD): 91.2% in social centers and 94.1% in educational centers. Table 1 displays the main demographic data.

Table 1. Demographic data.

Categories		Social Centers	Educational Centers
Responses	Total Workers	499	520
	Responses	283	231
	Valid Responses	260	203
	Valid Response Rate	52.1%	39.0%
Position	Manager Position	23.8%	18.8%
	Non-Manager Position	76.2%	81.2%
Gender	Male	27.6%	31.2%
	Female	72.4%	68.8%
Age	Average Age (years)	38.1	41.0
Seniority	Seniority (years)	4.6	11.1
	PhD	0.8%	0.0%
Education	Master’s Degree	21.9%	2.5%
	University Degree	68.5%	91.6%
	High School	8.5%	5.9%
	Primary School	0.4%	2.5%

3.2. Measures

This study applied the follower version of leadership questionnaires. This means that the employees evaluated their supervisors. The servant leadership scale employed in this research was the Spanish translation (using a standard back-translation procedure; the back translation matched the original items) of Reinke [4]. It was composed of seven items that measured three dimensions (openness: I1, I2; vision: I3, I4; and stewardship: I5, I6, I7) according to a Likert scale ranging from 1 (strongly disagree) to 5 (strongly agree). The questionnaire is included in Appendix B.

Furthermore, to obtain additional evidence regarding the servant leadership scale validity, on the one hand, authentic leadership was measured by Walumbwa et al. [65] using the Spanish translation of the ALQ (Authentic Leadership Questionnaire), consisting of 16 items. It was designed to evaluate four

components (self-awareness, internalized morals, balanced processing, and relational transparency) using a Likert scale from 1 (nothing) to 5 (always or almost always). On the other hand, transactional leadership was measured by Molero et al. [48] using a questionnaire that evaluates two dimensions (individualized consideration and contingent reward), employing a Likert scale from 1 (never) to 5 (almost always). Moreover, authenticity was assessed using the IAM (Individual Authenticity Measure at work), developed by Van den Bosch and Taris [52]. It includes three dimensions (authentic living, accepting external influence, and self-alienation), which are evaluated using a Likert scale that ranges from 1 (totally disagree) to 7 (totally agree).

To corroborate the discriminant validity, the Spanish version (developed by Benevides-Pereira et al. [66]) of the UWES (Utrecht Work Engagement Scale) was used. This scale evaluates the three dimensions that constitute this construct (absorption, dedication, and vigor). The questionnaire uses a Likert scale ranging from 1 (never) to 7 (always). Additionally, a scale developed by Diener et al. [67] was employed to measure subjective wellbeing. Three dimensions were evaluated using a Likert scale: satisfaction with life (Satisfaction With Life Scale (SWLS)) from 1 (totally disagree) to 7 (totally agree); positive and negative experiences (Scale of Positive and Negative Experience (SPANE)) from 1 (very rarely or never) to 5 (very often or always); and flourishing (Flourishing Scale (FS)) from 1 (totally disagree) to 7 (totally agree), which is an adaptation to the work context that was developed by Mendonça et al. [68].

3.3. Data Analysis

The analyses were performed using the statistical software IBM SPSS 25 and STATA/SE 16.0. First, the adequacy of the seven items in the servant leadership scale (hereafter called the SSLS7) developed by Reinke [4] was analyzed using Pearson correlations calculated in SPSS. Inter-item correlations were analyzed. Later, the analysis performed for checking the internal reliability was executed using SPSS. The analyses revealed that the scale would work better after deleting one item. Second, an exploratory factor analysis (EFA) of the resulting six-item scale was completed using SPSS. Third, to test the validity of the scale, four empirical models of structural equations for servant leadership (SSL7-3F, SSL7-1F, SSL6-3F, and SSL6-1F; please refer to Section 4.3) were built by employing STATA to allow for confirmatory factor analysis (CFA). Loadings and model fit tests showed that the most appropriate model was SSL6-3F. Finally, the convergent and discriminant validities were analyzed by employing Pearson correlations calculated in SPSS, and criterion-related validity using *t*-tests performed in SPSS.

4. Results

4.1. Adequacy of the Data and Internal Consistency of the SSLS7

First, the adequacy of the data, i.e., the items' significance, was analyzed by inspecting the Pearson correlation matrix. As seen in Table 2, all coefficients were significant and surpassed the recommended threshold of 0.3 for testing the internal consistency of the scale, where all coefficients were higher than 0.44, except those related to one item (I4), which were between 0.1 and 0.2.

Table 2. Correlations between items.

Dimension	Item	I1	I2	I3	I4	I5	I6	I7
Openness	I1	1						
	I2	0.723 **	1					
Vision	I3	0.608 **	0.745 **	1				
	I4	0.154 **	0.184 **	0.180 **	1			
Stewardship	I5	0.624 **	0.721 **	0.770 **	0.185 **	1		
	I6	0.455 **	0.576 **	0.620 **	0.120 *	0.730 **	1	
	I7	0.440 **	0.502 **	0.590 **	0.122 **	0.627 **	0.712 **	1

** $p < 0.01$, * $p < 0.05$.

Additionally, as far as the questionnaire's reliability was concerned, the internal consistency of the scale and subscales was analyzed. Due to the low Cronbach's alpha (0.52) of the vision dimension presented in the original scale [4], we checked the internal consistency of the scale not only with Cronbach's alpha but also with "Cronbach's alpha if the item was deleted". The results revealed that vision was the only dimension that did not surpass (Cronbach's alpha = 0.30) the limit of internal reliability of 0.7 suggested by Carmines and Zeller [69]; the "Cronbach's alpha if the item was deleted" corresponding to I4 was 0.91 (compared to a total Cronbach's alpha of 0.86 when including the seven items).

4.2. Exploratory Factor Analysis (EFA)

EFA is performed to examine the dimensionality of a scale. Due to the results of the internal consistency tests, an EFA was performed for the Short Servant Leadership Six-Item Scale (SSLS6), with I4 removed. The six items were subjected to principal components factor analysis (PCFA). The results revealed that the data were adequate for the PCFA (determinant = 0.14; Kaiser–Meyer–Olkin (KMO) = 0.871; Bartlett's sphericity test showed statistical significance: $\chi^2(21) = 1902.7$ with p -value = 0.000). Although the PCFA revealed one factor that explained 69.19% of the variance, which we did not consider enough, following the suggestions of Reinke [4], we also performed EFA analysis, extracting three factors (3F). The three factors model explained 88.15% of the total variance: factor 1 (69.51%), factor 2 (12.31%), and factor 3 (6.32%). Factor 1 was composed of I1 and I2, factor 2 was composed of I3 and I5, and factor 3 was composed of I6 and I7. As can be observed, I5 was part of the vision dimension in SSLS6-3F, together with I3, as revealed by the correlation's matrix, components graph, and rotated components matrix.

Furthermore, after obtaining these results, the reliability of SSLS7 and SSLS6 was compared. The reliability analysis performed in SPSS consisted of calculating the internal consistencies of the scale and subscales using Cronbach's alpha coefficient. It revealed that SSLS6-3F presented a very good internal consistency (openness: 0.83; vision: 0.87; stewardship: 0.83; SSLS6 total scale: 0.91), and was better than the SSLS7-3F (openness: 0.83; vision: 0.30; stewardship: 0.87; SSLS7 total scale: 0.86). The split-half reliability was also satisfactory for SSLS6-3F, with a Spearman–Brown coefficient of 0.846.

4.3. Confirmatory Factor Analysis (CFA)

A CFA confirms if a model represents a construct well. Therefore, to test the construct validity of the short servant leadership scale and confirm its dimensionality, we followed a confirmatory approach. CFA allows models to be driven both statically and theoretically. As a consequence of the internal consistency tests and EFA, we performed a CFA by comparing the seven-item (the original version of the scale from Reinke [4]) and the six-item (suggested by the article results) versions, for three correlated factors, as proposed by the theory, and one factor, as indicated by the first step of the PCFA. Then, the CFA was carried out to test the following models:

- SSLS7-3F: Seven-item model with three correlated factors (openness: I1, I2; vision: I3, I4; and stewardship: I5, I6, I7).
- SSLS7-1F: Seven-item model with one factor (servant leadership: I1, I2, I3, I4, I5, I6, I7).
- SSLS6-3F: Six-item model with three correlated factors (openness: I1, I2; vision: I3, I5; and stewardship: I6, I7).
- SSLS6-1F: Six-items model with one factor (servant leadership: I1, I2, I3, I5, I6, I7).

The variables of the model were not expected to be normally distributed after performing the Kolmogorov–Smirnov and Shapiro–Wilks tests. Hence, estimation was conducted using an asymptotically distribution-free method, as it is more sensitive to a non-normal distribution of scores [70,71]. The bootstrapping performed for the four models revealed that all items presented factor loadings greater than 0.707 [69], except for I4, which showed a factor loading equal to 0.2 for SSLS7-3F and SSLS7-1F. This circumstance suggested that the six-item models (both one-dimensional

and three-dimensional) were more effective at measuring servant leadership. Finally, although both six-item models presented high factor loadings for all the items, SSLS6-3F achieved better results (see Table 3).

Table 3. Factor loadings.

Item	Factor Loadings							
	SSLS7-1F	SSLS7-3F			SSLS6-1F	SSLS6-3F		
		Openness	Vision	Stewardship		Openness	Vision	Stewardship
I1	0.780	0.800			0.780	0.800		
I2	0.890	0.930			0.890	0.920		
I3	0.880		0.880		0.880		0.880	
I4	0.200		0.200					
I5	0.910			0.930	0.910		0.910	
I6	0.880			0.890	0.870			0.900
I7	0.780			0.780	0.780			0.830

All *p*-values were less than 0.05.

During the analysis of the goodness of fit indices (see Table 4), the following tests were performed: χ^2 tests, the goodness of fit index (GFI), the comparative fit index (CFI), the root mean square error of approximation (RMSEA), the standardized root mean squared residual (SRMR), and the Tucker–Lewis index (TLI). All models obtained a coefficient of determination (CD) higher than 0.9 (SSLS7-1F: 0.926, SSLS7-3F: 0.982, SSLS6-1F: 0.926, and SSLS6-3F: 0.986).

Table 4. Confirmatory factor analysis: goodness of fit statistics.

Variable	χ^2	df	<i>p</i> -Value	GFI	CFI	RMSEA	SRMR	TLI
SSLS7-1F	72.33	14.00	0.00	0.73	0.76	0.10	0.08	0.64
SSLS7-3F	43.35	11.00	0.00	0.84	0.87	0.08	0.02	0.75
SSLS6-1F	68.58	9.00	0.00	0.72	0.74	0.12	0.09	0.56
SSLS6-3F	18.28	6.00	0.01	0.92	0.95	0.07	0.02	0.87

GFI: Goodness of Fit Index, CFI: Comparative Fit Index, RMSEA: Root Mean Square Error of Approximation, SRMR: Standardized Root Mean Squared Residual, TLI: Tucker–Lewis Index.

First, we considered the ratio χ^2/df in this analysis since several authors [72,73] have recommended it for large samples. The literature suggests that this index should be in the range of up to 5 [74], although Hu and Bentler [75] and Kline [76] consider a limit of 3. As can be seen in Table 4, SSLS6-3F was the only model that fulfilled both conditions. GFI is a measure of the relative amount of variance accounted for by the model, while CFI is a population measure of a model's misspecification. Values higher than or equal to 0.9 indicate a good fit [75,77]. SSLS6-3F is the only model that surpassed the 0.9 criterion for both GFI and CFI. CFI, together with TLI, comprise a comparative fit index, such that a value close to 1 indicates a good fit [73]. SSLS6-3F was the model with CFI and TLI values that were closer to 1. On the other hand, RMSEA measures the discrepancy per degree of freedom and values smaller than 0.08 indicate an acceptable fit [75,78]. Out of the four models, only SSLS6-3F fulfilled this criterion. Lastly, SRMR is a measure of the average difference between the observed and predicted correlations in the model. Hu and Bentler [75] suggest values close to 0.08 or below. SSLS6-3F, together with SSLS7-3F, did not meet this threshold. In conclusion, the data showed a better fit for the SSLS6-3F model, presenting a good or acceptable validity with all fit indices, whereas SSLS6-1F, SSLS7-3F, and SSLS7-1F did not seem valid (see Table 4).

Figure 1 summarizes the results of the CFA for SSLS6-3F.

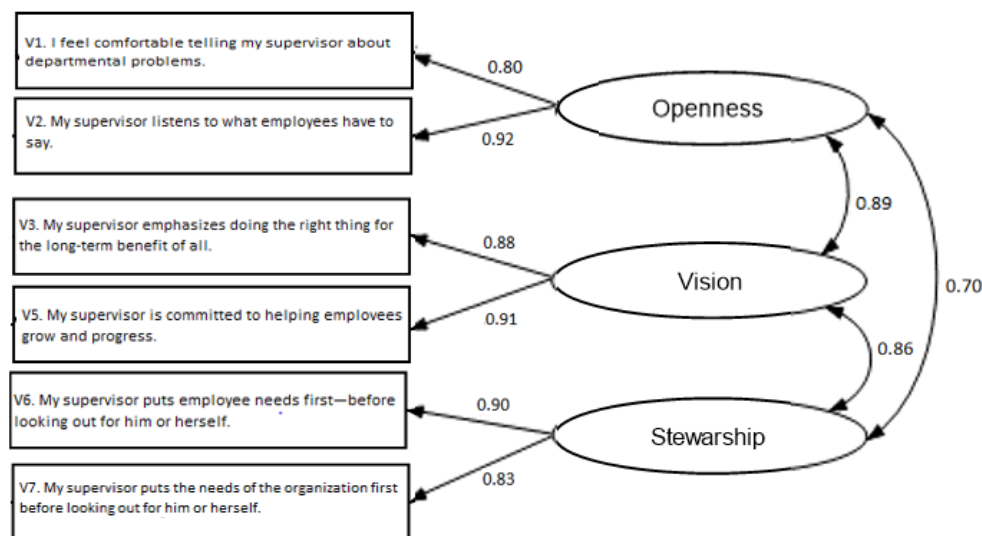


Figure 1. Confirmatory factor analysis for the SSLS6-3F ($n = 455$).

4.4. Validity Analysis

4.4.1. Convergent and Discriminant Validity

To check that the scale behaved correctly, convergent validity refers to the extent to which the SSLS6-3F factors were correlated with each other and with general related concepts. Convergent validity was assessed by checking the correlations of the SSLS6 total scale and its corresponding dimensions (openness, vision, and stewardship) with a similar scale (the original SSLS7 validated by Reinke [4]), and with validated measures of similar constructs (authentic leadership, transactional leadership, and authenticity). The SSLS6 total scale, together with its three dimensions, were strongly and significantly correlated between them, and as expected, with the original version SSLS7 complete scale (see Table 5). There were also positive and significant relationships between the SSLS6 total scale and its corresponding dimensions, with authentic and transactional leadership, as well as with authenticity, where the correlation was especially strong with both leaderships and a medium strength with authenticity (see Table 5). This indicates that the more a person perceived a higher level of servant leadership in their supervisors, the more they were inclined to report higher scores in perceiving authentic leadership and transactional leadership, as well as experiencing a higher level of authenticity at work. Hence, these relationships, which were in the same direction as the theory (see Section 2.1), proved that the scale behaved correctly.

Discriminant validity refers to the extent to which a set of variables are correlated with their variables outcomes. Discriminant validity was assessed through the correlations (all of them significant at $p < 0.01$ and positive) between the SSLS6 total scale and its corresponding dimensions, with the outcomes, work engagement, and the three dimensions of subjective wellbeing (flourishing, satisfaction with life, and the presence or absence of positive and negative feelings). Correlations with the work engagement total scale and flourishing were of medium strength, while the correlations with satisfaction with life and positive and negative feelings were low. These correlations, matching with the literature (see Section 2.1), proved the discriminant validity of the SSLS6-3F.

Table 5. Ranges, means, standard deviations, and correlations between variables.

No.	Variable	Range	M	SD	1	2	3	4	5	6	7	8	9	10	11	12
1	SSLS6 total scale	(1–5)	4.0	0.9	1											
2	Openness (SSLS6)	(1–5)	3.9	1.0	0.883 **	1										
3	Vision (SSLS6)	(1–5)	4.1	0.9	0.933 **	0.766 **	1									
4	Stewardship (SSLS6)	(1–5)	3.9	1.0	0.861 **	0.576 **	0.742 **	1								
5	SSLS7 total scale	(1–5)	3.9	0.8	0.978 **	0.866 **	0.916 **	0.835 **	1							
6	Authentic leadership total scale	(1–5)	3.9	0.8	0.845 **	0.749 **	0.822 **	0.688 **	0.821 **	1						
7	Transactional leadership total scale	(1–5)	3.7	0.8	0.724 **	0.683 **	0.680 **	0.573 **	0.707 **	0.751 **	1					
8	Authenticity total scale	(1–7)	5.7	0.8	0.273 **	0.306 **	0.253 **	0.153 **	0.280 **	0.282 **	0.235 **	1				
9	Work engagement total scale	(1–7)	6.0	0.7	0.254 **	0.322 **	0.239 **	0.121 *	0.227 **	0.337 **	0.339 **	0.398 **	1			
10	Flourishing (SW)	(1–7)	6.3	0.6	0.386 **	0.424 **	0.353 **	0.257 **	0.378 **	0.442 **	0.438 **	0.497 **	0.616 **	1		
11	Satisfaction with life (SW)	(1–7)	5.4	1.0	0.197 **	0.221 **	0.177 **	0.130 **	0.179 **	0.222 **	0.195 **	0.344 **	0.459 **	0.382 **	1	
12	Positive and negative feelings (SW)	(1–5)	3.7	0.7	0.216 **	0.151 **	0.198 **	0.226 **	0.201 **	0.177 **	0.067	0.139 **	0.111 *	0.168 **	0.149 **	1

** $p < 0.01$, * $p < 0.05$. SSLS6: Short Servant Leadership Scale with six items, SSLS7: Short Servant Leadership Scale with 7 items, SW: subjective wellbeing.

4.4.2. Criterion-Related Validity

For further validity testing, additional relations with the constructs, such as demographics, can be analyzed. Criterion-related validity was assessed through several *t*-tests that were performed for openness, vision, and stewardship (the dimensions of SSLS6-3F). First, the *t*-tests that were performed with the sex and position variables revealed that there was no significant difference between the way that men and women, and managers and non-manager employees, perceived the servant leadership. However, if workers performed their activities in social centers rather than educational centres, they seemed to recognize a higher servant leadership in the vision dimension ($t = 2.686$, $df = 457$, $p < 0.01$) and stewardship dimension ($t = 4.698$, $df = 455$, $p < 0.001$); however, a significant difference in the openness dimension was not shown.

Similarly, workers seemed to perceive a higher level of servant leadership if they did not have higher-level studies (PhD, master's, or university degree): openness ($t = 2.228$, $df = 459$, $p < 0.05$), vision ($t = 2.499$, $df = 456$, $p < 0.05$), and stewardship ($t = 2.372$, $df = 454$, $p < 0.05$). Furthermore, young workers (less than or equal to 30 years old) perceived a higher level for the vision dimension ($t = -2.286$, $df = 446$, $p < 0.05$), though not showing a significant difference in openness and stewardship dimensions. Moreover, those who reported higher seniority (more than 5 years) seem to have lower scores in the SSLS6-3F (openness: $t = -3.138$, $df = 444$, $p < 0.01$; vision: $t = -4.383$, $df = 441$, $p < 0.001$; stewardship ($t = -4.993$, $df = 439$, $p < 0.001$).

Finally, after analyzing the relationship with authenticity, work engagement, and subjective wellbeing, the results showed that high scores of authenticity (5 or more) and work engagement (5 or more) were associated with higher levels of SSLS6-3F. The *t*-tests for the authenticity relationship showed the following results: openness: $t = 5.956$, $df = 448$, $p < 0.001$; vision: $t = 5.058$, $df = 445$, $p < 0.001$; and stewardship: $t = 2.727$, $df = 444$, $p < 0.01$. The results for work engagement were similar (openness: $t = 4.644$, $df = 453$, $p < 0.001$; vision: $t = 3.357$, $df = 450$, $p < 0.001$; stewardship did not show a significant difference). Subjective wellbeing also showed a significant difference in all its dimensions. Those workers who reported a high level of satisfaction with life (5 or more), flourishing (5 or more), and positive and negative feelings (4 or more) seemed to have higher scores in the SSLS6-3F: satisfaction with life (openness: $t = 3.738$, $df = 459$, $p < 0.001$; vision: $t = 3.152$, $df = 456$, $p < 0.01$; stewardship: $t = 2.592$, $df = 454$, $p < 0.01$); flourishing (openness: $t = 4.937$, $df = 451$, $p < 0.001$; vision: $t = 3.403$, $df = 448$, $p < 0.001$; stewardship: $t = 2.703$, $df = 446$, $p < 0.01$); positive and negative feelings (openness: $t = 3.678$, $df = 447$, $p < 0.001$; vision: $t = 4.595$, $df = 444$, $p < 0.001$; stewardship: $t = 5.247$, $df = 442$, $p < 0.001$).

5. Discussion

Servant leadership is probably a very beneficial and valuable leadership style for religious organizations, which constitute a fundamental part of the third-sector's economy in Spain. Therefore, this research aimed to provide a Spanish instrument for measuring this leadership style in Spanish workers of religious non-profit organizations. This article has extended previous knowledge with an improved version of the servant leadership survey from Reinke [4] in Spanish, which has been tested in a sample of workers of religious non-profit organizations. Starting with a parsimonious model, the original version of Reinke [4] (composed of seven items and three dimensions), we performed a standard back-translation procedure from English to Spanish. The data from the Spanish SSLS7-3F showed proper adequacy and internal consistency, except for one item, which was deleted. Then, with the resulting six-item scale, the EFA and the CFA verified that the SSLS6-3F is an adequate scale and offered the best fit. The resulting SSLS6-3F not only had one less item but also changed one item from the stewardship dimension to the vision dimension, which is discussed below. Hence, the resulting SSLS6-3F fulfilled the requirements of convergent validity, where the scale behaved as expected since it was positively and significantly related to similar constructs (authenticity, authentic leadership, and transactional leadership). As far as the discriminant validity is concerned, the scale was also positively and significantly related to the outcomes of work engagement and subjective wellbeing,

which is consistent with previous studies in this area. Lastly, the criterion-related validity was tested through several *t*-tests, demonstrating that the activity, level of studies, age, seniority, authenticity, work engagement, and subjective wellbeing did influence the way that workers perceived servant leadership, while sex and position did not.

Some advantages and improvements of the SSLS6-3F scale in comparison to the questionnaire of the scale from Reinke [4] are the following. First, it is shorter since one item was removed that did not work well in the scale and caused insufficient reliability in the vision dimension. Second, it improved the reliability of the total scale, as well as the reliability of the vision dimension. Third, it was tested using a larger sample of workers and different types of organizations. Fourth, it presented a more thorough scale validation process. Fifth, the validity was tested through correlations with a larger number of similar concepts and outcomes.

To our knowledge, this article also provides a wide range of advantages, concerning the servant leadership research. First, SSLS6-3F is the shortest Spanish version of a servant leadership scale. Second, with just six items, it is a multidimensional construct that integrates the essential components of servant leadership (openness, vision, and stewardship). Third, it was tested on a large sample of workers (unlike other Spanish leadership scales that have been tested in other populations, such as students), as well as in a relatively unexplored context, namely religious non-profit organizations that operate in the third sector.

An interesting and significant result of the present study is the shift of an item (I5: “My supervisor is committed to helping employees grow and progress”) from the stewardship dimension to the vision dimension. From a theoretical point of view, a possible explanation could be that helping employees’ growth and progress is a way of planning future needs and keeping situations in perspective, which is more the aim of the vision dimension than the stewardship dimension [4]. I5 is also more related to acting toward the benefit of all (I3: “My supervisor emphasizes doing the right thing for the long-term benefit of all”) than to put the needs of others before oneself, which is the idea behind I6 and I7 (the items that conform to the stewardship dimension). In fact, other authors also do not include the idea of employee growth and progress as part of the stewardship dimension, understanding it as the pursuit of the common good, beyond the leader’s self-interest [79,80]. Future studies should test the dimensionality of the scale again and inquire into this reflection.

This investigation supports the idea that servant leadership is not opposed to other management styles, such as authentic leadership and transactional leadership, by showing a significant and strong positive correlation between them. This idea is similar to research by other authors who affirm that servant leadership and authentic [19,46] and transactional [49] leaderships are constructs with many similarities. This means that they are complementary leadership styles in religious organizations, not only because they share similar ideas but also because their workers perceive the three of them in a positive and valued way. This fact leads us to think that the three of them should be linked in the management style of religious organizations due to the characteristics that precede them. Religious organizations are concerned not only with the service they provide, but also with other important aspects, such as the way they provide their service, or how their employees live and feel their work. Therefore, their leaders need to be committed at three levels. First, they need to be committed to the service of their teams, seeking the growth of their employees. Second, they need to be committed to the mission and cause of why they perform their activity. The leaders must have a behavior that is consistent with their beliefs and speech. Third, they must act with justice. The leaders must show equanimity in recognizing and rewarding team members. Indeed, it is an advantage if the three leadership styles coexist in religious organizations, while there would be something lacking in the management strategy if the leader is not perceived as a servant displaying authentic and transactional characteristics.

The positive and significant correlations between servant leadership and authenticity, work engagement, and subjective wellbeing are also highly relevant. The objective of these institutions is based both on the provision of their service and on how they perform this work, transmitting their character and charisma. In this sense, religious organizations need to have engaged workers

who feel authentic. They look for authentic workers who share the values of the organization and can transmit them while providing their service. Moreover, having disengaged workers with a low level of subjective wellbeing is a long-term survival risk for these institutions since religious organizations are usually less competitive on the market in terms of attracting and retaining talented workers [5,6]. According to Latif and Marimon [26], servant leadership and life satisfaction revealed a negative relationship in their recent study, in contrast with the theory [27,28]; therefore, they encouraged examining the relationship between them. Toward this end, this study showed a positive and significant correlation between servant leadership and satisfaction with life, confirming the previous studies of the theoretical framework and favoring the employment of this management style in institutions where the management of emotions attains a particular meaning.

In many organizations, there is still a long way to go before implementing servant leadership. The point here is that while other types of organizations might look for different management styles depending on their purposes, faith-based entities might need to develop a servant leadership strategy to fulfill their mission. For instance, nowadays, some religious organizations still need to change their structure, from hierarchical to horizontal and participatory to be able to implement servant leadership [81]. Moreover, religious institutions are not the only ones having difficulties implementing this strategy since other third-sector entities are also struggling. Servant leadership is a management approach that is capable of dealing with the changing environment [82]. Some entities of the third sector are still not aware of the fast changes that the economy and world are suffering; therefore, it is important to have an instrument that allows them to analyze servant leadership. With this measure, organizations will be able to evaluate how their employees perceive their servant leadership strategy and consequently improve their performance.

6. Conclusions

This article provides the shortest Spanish scale for measuring the multidimensional concept of servant leadership in workers. One of the main strengths of this questionnaire is that it is easy to administer and can be combined with other instruments, as well as used in longitudinal studies. Moreover, to our knowledge, it utilized one of the largest samples of workers for the validation of this servant leadership scale, which investigated the relatively unexplored context of religious non-profit organizations. We conclude that SSLS6-3F reported satisfactory reliability and validity, and was able to measure servant leadership very quickly and very accurately.

7. Limitations and Future Research Directions

This research, despite its strengths, has some limitations that should be highlighted. First, this is a cross-sectional study, and as such, the findings represent a snapshot scenario and the stability of the scale across time cannot be confirmed. Consequently, it could be worthwhile for future research to develop longitudinal studies for test–retest purposes. Second, the study employed a sample of Spanish workers of religious non-profit organizations within the third sector; further studies among different samples of employees would increase the external validity of the scale, such as employees of other industries, for-profit organizations, or other developed and developing countries. Moreover, although this model was tested in Christian religious organizations, future research could validate the scale in organizations of other religions, such as Islam, Judaism, Orthodox, etc. Future investigations could also corroborate the dimensionality of the scale. Third, the validity of the scale was tested through correlations between the servant leadership scale and authentic and transactional leadership, authenticity, work engagement, and subjective wellbeing; several *t*-tests were also performed on the SSLS6-3F results regarding activity (private schools or social centers), level of studies, age, seniority, sex, position, authenticity, work engagement, and subjective wellbeing. However, future research could study the relationship of the SSLS6-3F with other variables, such as trust, career satisfaction, career commitment, empowerment at work, job stress, or work-life enrichment.

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Appendix A

The questionnaire developed and validated by Reinke [4] is the following (associated dimension in brackets):

1. I feel comfortable telling my supervisor about departmental problems (*Openness*).
2. My supervisor listens to what employees have to say (*Openness*).
3. My supervisor emphasizes doing the right thing for the long-term benefit of all (*Vision*).
4. My supervisor never puts things in perspective; we're always reinventing the wheel around here (*Vision*).
5. My supervisor is committed to helping employees grow and progress (*Stewardship*).
6. My supervisor puts the employees needs first before looking out for him or herself (*Stewardship*).
7. My supervisor puts the needs of the organization first before looking out for him or herself (*Stewardship*).

Appendix B

Por favor, lea cuidadosamente cada afirmación en relación a su JEFE DE DEPARTAMENTO O SUPERIOR INMEDIATO e indique su grado de acuerdo con cada una de ellas utilizando la escala de 1 (totalmente en desacuerdo) a 5 (totalmente de acuerdo) que se presenta más abajo.

1. Me siento cómodo contándole a mi supervisor problemas del departamento (*Openness*).
2. Mi supervisor escucha lo que los empleados tienen que decir (*Openness*).
3. Mi supervisor se esfuerza por hacer lo correcto en el largo plazo para el beneficio de todos (*Vision*).
4. Mi supervisor nunca mira las cosas con perspectiva, estamos siempre reinventando la rueda (*Vision*). *
5. Mi supervisor está comprometido a ayudar a los empleados a crecer y progresar (*Stewardship*; *this item was changed to Vision in the validated final version*).
6. Mi supervisor pone las necesidades de los empleados primero, antes de mirar por sí mismo (*Stewardship*).
7. Mi supervisor pone las necesidades de la organización primero, antes de mirar sí mismo (*Stewardship*).

* This item was removed to create the final validated version.

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Article

Servant Leadership in a Social Religious Organization: An Analysis of Work Engagement, Authenticity, and Spirituality at Work

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Abstract: Religious organizations represent a main part of the third sector and the social economy. Social faith-based institutions have some unique features that, in some respects, differentiate them from other entities, as they are characterized and defined not only by the services they provide, but also by how they provide them. It is part of their mission to convey the values that prevail in their institutional culture while developing their activities, being attractive to those workers who identify with their values. From this point of view, a key element of these entities' success is that their employees feel identified with their work so that they are engaged in the institution and its values. The style of leadership exercised in such organizations is critical to fostering these attitudes and their long-term survival. This paper aims to study the link between perceived servant leadership by followers and work engagement, as well as the mediating role of authenticity and spirituality at work in this relationship. To this end, 270 workers from a Spanish Catholic organization in the social sector were surveyed. These data were processed by PLS (partial least squares). The results show that a servant leadership style by itself does not directly promote work engagement among employees of the target organization. The engagement of these workers comes through two mediating variables: authenticity and spirituality at work. This study covers a gap in the literature because although there are studies arguing that a strategy of servant leadership is critical to these organizations, to our knowledge, they do not finish demonstrating the fundamental roles that attitudes of authenticity and spirituality at work play in the perception of this type of leadership, achieving greater work engagement.

Keywords: authenticity; work engagement; spirituality at work; corporate governance; servant leadership; religious organizations; third sector

1. Introduction

Religious organizations now represent essential players in the third sector and the social economy in areas such as exclusion, disease, and education. Particularly, social religious organizations are typically a relevant part of any country's service sector. The purpose of these entities does not only lie in the services they carry out, but also in how they provide their activities, which transmits their character and charisma. Conveying the values that prevail in their institutional culture is part of their mission [1]. Therefore, for social religious organizations, it is necessary to define specific organizational objectives that enable the achievement of their institutional mission while distinguishing them from other entities.

All of the above considerations suggest that workers are a critical component of these institutions because if employees share the values of the organization, they will help these institutions fulfill

their mission of transmitting specific values while providing a service. Similarly, workers are key to ensuring the quality of services provided by these organizations and, therefore, to achieving long-term sustainability and viability. Religious organizations are currently facing significant challenges, that require them to set themselves apart from other entities working in their field of activity as well as rapid and important changes in the ways of life of society. All this, together with a context of promoting greater collaboration with the laity [2,3], make it crucial to the success of these entities that their employees feel comfortable and identify with the institution and their values so that, in this way, they show engagement in their work [1].

In this context, the style of leadership exercised in these organizations is critical to their long-term survival, and this is one of the research topics most studied for its influence on behavior [4]. Due to the importance of these entities carrying out their social and spiritual mission, this paper considers as a starting point that servant leadership is one of the leadership styles most consistent with social religious entities since it implies an approach based on moral values and ethical principles [5,6], as well as on religious teachings [7]. It is related to Judeo-Christian philosophical traditions [8]. Servant leadership is a management strategy that prioritizes and turns workers' needs into objectives, putting employees' good above the leader's self-interest and showing concern for others [9–11]. Although followers are the main focus of servant leaders, most attention in leadership theory is on leaders instead of followers. However, the perception of the employees is what is going to determine their attitudes. Different studies have shown that this type of leadership has many advantages on followers, such as increasing work engagement [12,13], authenticity [14], and worker wellbeing [10,11].

A positive association exists between work and personal life in many environments. The benefits of work engagement are not limited to the workplace. It also improves the quality of personal life and what healthcare calls good social functioning, such as improving family relationships [15,16]. Employees often search for the meaning of work and how their jobs meet with their lives [17]. The fact that religious organizations prioritize social objectives makes many of their employees value their jobs because they feel identified with the mission of the institution and with the impact this entity has in carrying out its activities [1,18]. For this reason, this paper explores the relevance of spirituality at work and authenticity for servant leadership and work engagement from the followers' perspective. There is a growing need for empirical research on authenticity in the workplace [19], and it is important to investigate the wide range of positive results promoted by spirituality at work [20].

Therefore, given these unique characteristics of faith-based entities in the social sector, it is essential to understand how their members feel and act to achieve the organizations' long-term sustainability and viability. While some previous research has already provided valuable information to understand how individual links work among perceived servant leadership, spirituality at work, authenticity, and work engagement, research on religious organizations is virtually non-existent, emphasizing the importance of this study. To this end, this article seeks to study the extent to which the style of servant leadership perceived by workers generates greater work engagement, as well as the influence on this relationship of individual attitudes characterized by spirituality at work and authenticity among workers of a social religious organization.

A faith-based institution in the social sector is an appropriate context to study previous links because these workers generally differ from those in other types of organizations by a compendium of two characteristics. First, it is a social organization, and second, it is religious. On the one hand, the social component reflects that it is mainly a vocational work, due to the intense demands that many of the social jobs require, such as dealing with battered women or children with severe disabilities or other situations of social exclusion. On the other hand, the religious component determines that the organization has a particular mission, vision, and values. This fact makes that the organization does not care only for the provision of social services, but also that their personnel transmit the values of their vision. They look for motivated professionals identified with the mission and values, that help them to develop their activity according to the organizational culture. Both circumstances, social and religious, make that these workers value a servant leadership strategy, as probably it shares many

of the characteristics of their personality and personal values; their work engagement is likely to be greater than in other sectors of activities where they may do not demand a vocation, or they do not share the values of the vision of the institution. Hence, due to all the circumstances explained above, it is likely that they have a greater attitude of authenticity and spirituality at work.

Moreover, these relationships are of great importance also for general knowledge, as there are also other nonprofit and profit organizations that follow a style of servant leadership, due to their mission and strategy, or due to the wide range of generated outputs commented above, such as work engagement. Attitudes of authenticity and spirituality at work in followers probably affect how a strategy of servant leadership is perceived by the workers of any type of organization, and then, their engagement to their jobs. If employees are free to live in accordance with their spirituality and their values and beliefs, they are going to feel more comfortable and engaged in their works. To our knowledge, the influence of these individual attitudes has not been studied yet in an organizational environment. Furthermore, most of the research analyzes servant leadership from the leader's perspective. Attitudes that followers show in their work are going to depend on how they perceive their leaders, rather than how leaders perceive their own attitude and behavior towards their employees.

The rest of the article is structured as follows. The next section sets out the theoretical framework and research hypotheses. The methodology section details the methods used to meet the objectives of the research. The results obtained are presented below. The discussion section provides the most relevant empirical results. Finally, the article summarizes the main conclusions, as well as the main implications and limitations.

2. Theoretical Framework and Research Hypotheses

2.1. *Servant Leadership and Work Engagement*

The concept of servant leadership was introduced by Greenleaf [21] five decades ago, who argues that servant leaders prioritize stakeholders' interests over personal ones and, unlike in other leadership strategies, understand their position as a vehicle for serving workers, the organization, and the community. Greenleaf [21] and Spears [22] visualize this willingness to help and serve the progress of individuals and groups as committing to building a community in the workplace, listening receptively to others, developing a high level of empathy, and relying more on persuasion than coercion.

Servant leadership is based on the beliefs of promoting value and development in individuals, sharing power for the common good, building a community, and exercising authenticity [14]. From this point of view, Reinke [8] believes that a servant leader is dedicated to the growth of both the worker and the organization and tries to build a community within the organization. This author states that servant leadership is a relationship, not a position, that prioritizes the needs of others and the entity.

Reinke [8] defines servant leadership as a three-dimensional construct composed of openness, stewardship, and vision. To identify these three dimensions, this author draws from the ten key characteristics of servant leadership that Spears [6] defines. First, openness involves Spears' elements of empathy, listening, and awareness of others. Second, stewardship includes four of Spears' concepts that Reinke considers intimately intertwined: healing, commitment to the growth of individuals, persuasion, and stewardship. It concerns a participatory leadership style in which a servant leader prioritizes the needs of workers and the organization and is devoted to their development. Finally, vision dimension refers to the ability to contextualize circumstances and look at them in perspective to predict and plan for future necessities.

A wide variety of authors have found that the perception of servant leadership generates positive effects on workers' engagement [12,13,23]. Work engagement refers to the positive and persistent emotional affective state of employees, which is characterized by absorption, dedication, and vigor [24]. Absorption refers to the state of concentration in which the employee is happily immersed in his work and time seems to pass quickly. Dedication leads to inspiration, participation, meaning, challenge, enthusiasm, and pride. Finally, vigor means dedication to work, with energy, pleasure, and effort,

despite the difficulties that it may entail. The advantages of work engagement for the organization are innumerable, since those employees who are engaged may do a better job than those who are not [25].

This study focuses on behavioral theories to build the relationship between servant leadership and work engagement. These theories that defend that servant leadership transform their followers' mindset, attitudes, and behaviors are in line with Greenleaf's theory [21], in favor of servant leadership as a relationship and emphasis on the connection between the leader and followers. This author centers servant leadership on attitudes and explains that servant leaders are likely to create transforming effects on followers and remodel them into servant leaders themselves. In this line, behavioral theories of social learning and social identity could be useful to explain the aforementioned relationships. Social learning theory [26] defends that followers observe and then emulate the attitudes, values, and behaviors of the servant leader, as they are likely to be considered credible role models that act altruistically and are motivated to serve others, and hence, in last instance, they influence performance [10]. In this sense, as a servant leader is committed to selflessly serve their employees and the organization, when employees observe this behavior in a positive service climate, they are likely to feel motivated to develop these attitudes of commitment and increase their work engagement.

Social identity theory [27] explains that leaders could change or create specific employees' behaviors, modifying their self-identity or part of the self-concept that determines their emotional attachment to the group. This theory has been used to explain that, due to the authentic and follower centric nature of servant leadership, leaders make followers feel equal in the organization by developing tight bonds with them. Once workers self-identify with the group, they are more likely to engage in beneficial behaviors for the organization [28]. For instance, some previous research has shown that servant leadership reduces burnout [29]. In this line, servant leaders promote employees' self-identity with the group and create strong bonds with them, through their support and coaching [30], involving them in the planning and decision making [14], or listening receptively to them [21,22]. Servant leaders also promote the building of a community in the workplace. This sense of being part of a group and belonging to a community provides followers with meaning and identity [31]. Hence, followers who feel this identification with the group probably are more likely to become more involved and engaged in their work tasks. In the service sector, servant leadership may build this sense of social identity in their followers intensively, and ultimately their service performance, due to the people-centered, unpredictable, and dynamic nature of this industry [28].

Furthermore, the concept of servant leadership has its roots on religious teachings [7], and Christ is considered as a model for servant leaders among Judeo-Christian cultures [8]. Hence, values promoted by this leadership style probably coincide with the ones of religious entities and this supported link between servant leadership and work engagement should also work among workers in faith-based entities. Based on the previous arguments, Hypothesis 1 (H1) of this paper is as follows:

Hypothesis 1. *Servant leadership is positively related to work engagement among workers in social religious organizations.*

2.2. The Mediating Role of Spirituality at Work

Spirituality at work does not refer only to the religious aspect [32]. This concept is based on the values and philosophy of each person [33]. Values allow individuals to find their life purpose at work, to feel a strong connection with the organization, and to enjoy an alignment of their values and beliefs with those of the organization. This paper is based on the concept of spirituality of Milliman et al. [33], who define spirituality at work as a construct with three dimensions, which were selected by these authors based on the seven dimensions identified by Ashmos and Duchon [34]. The first dimension, called meaningful work (individual level), not only refers to having a pleasant job or being energized by work but also implies that workers' personal lives nurture and feed off meaningful work, thus contributing to finding meaning and personal purpose. The second dimension refers to having a sense of community (group level), which implies a deep connection between

co-workers, including support and genuine care, as well as being linked by a common purpose. Finally, the third dimension, alignment with the organization's values (organization level), involves sharing the values and mission of the organization. It means that employees feel connected to the entity's goals, mission, and values. It is based on the belief that all members of the organization care about the employees' and community's wellbeing, as well as in the organization's concern for employees.

Servant leadership is intrinsically related to spirituality at work, which is a great source of motivation for these leaders [35]. There are even authors such as Sendjaya et al. [36] who argue that servant leadership emphasizes a spiritual orientation and consider spirituality a *sine qua non* dimension of this type of leadership. Other researchers, such as Khan et al. [37], find that servant leadership has a positive and significant effect on spirituality at work, working with a sample of 214 employees in organizations at the governmental and private level of Pakistan. They explain that this relation comes from the fact that the concept of servant leadership has roots in religious teachings, so in the context of this research, a faith-based organization that tries to promote their religious values among their employees, this relation acquires importance. Hence, servant leadership could also be a valued tool to improve workplace spirituality in faith-based institutions.

Additionally, the behavioral leadership theories could be used to look for a possible explanation of the positive relationship between servant leadership and the three dimensions of spirituality at work. Following the social learning theory [26], servant leadership makes employees improve their perception of alignment with organizational values. If employees perceive their leaders as a credible role model that share the values of the organization, they are going to emulate these attitudes, values, and behaviors, and hence, they are going to feel connected to the entity's values, goals, and mission. Following the social identity theory [27], the follower centric and developmental nature of servant leadership makes employees increase their perception of meaningful work [37], as servant leaders serve and care about their followers, prioritizing their interests, helping in their progress, listening to them, and sharing power [21], developing strong bonds with them. Servant leaders are also committed to creating a community in the organization, what probably makes employees self-identify with the group, and hence creates a sense of community. Hypothesis 2a (H2a), therefore, states the following:

Hypothesis 2a. *Servant leadership is positively related to spirituality at work among workers in social religious organizations.*

Spiritual beliefs reinforce work engagement [38] because religious and spiritual perspectives can affect how people perceive the circumstances of their daily lives or how they structure their activities and their global sense of wellbeing and satisfaction with life [39]. In this vein, a longitudinal study of Christian religious workers (clerics, chaplains, missionaries from various cultures, and other employees within religious organizations) conducted in Australia showed that the religious bond generates greater work engagement among these people than in other groups of individuals, increasing the meaning of tasks and the perceived capacity to successfully perform them [40].

In line with the above and according to Milliman et al. [33], spirituality at work plays an important role in promoting work engagement. In organizations with strongly marked and socially oriented values, worker alignment with the organizations' values should increase work engagement. Furthermore, employees who have a great sense of community and consider their work to have a purpose and are aligned with the organization's values should also feel intensely engaged. Therefore, Hypothesis 2b (H2b) suggests the following:

Hypothesis 2b. *Spirituality at work is positively related to work engagement among workers in social religious organizations.*

These last two hypotheses form Hypothesis 2 (H2), which asserts that spirituality at work is a mediating variable between servant leadership and work engagement:

Hypothesis 2. *Spirituality at work mediates the relationship between servant leadership and work engagement among workers in social religious organizations.*

2.3. The Mediating Role of Authenticity at Work

Authenticity is mainly about acting according to one's values and beliefs [41]. This research takes as its starting point the definition of authenticity by Rogers [42], which, focusing on the person, is an attitude that allows the full functioning of human beings. Following this idea, Wood et al.'s [43] multidimensional authenticity model is shaped around three fundamental dimensions: authentic living, self-alienation, and accepting external influence; achieving the optimum level of authenticity when authentic living reaches a high level, and self-alienation and acceptance of external influence present low levels. Authentic living refers to being true to oneself and behaving according to one's own beliefs and values. Accepting external influence is meeting the expectations of others, in other words, to what degree an individual is influenced by other people's thoughts and actions. Finally, self-alienation refers to a state in which an individual experiences inconsistency between an experience and who he/she is; self-alienation translates to the workplace as not knowing whom one is at work. Following the recommendations of Goldman and Kernis [44], this multidimensional model of authenticity is very suitable for research in the workplace. In the specific case of the target organization, it acquires a particular interest to go deeper in this concept, due to the range of demands that in many cases, employees of social entities have to face.

The academy has also linked servant leadership to the concept of authenticity [14]. Servant leadership applies the authentic attributes of authentic leadership. Van Dierendonck and Heeren [45] argue that a servant leader is characterized by authenticity, integrity, humility, courage, and objectivity. To be authentic refers to act according to one's values and beliefs [46], and servant leaders experience their lives according to the values they have acquired [47]. In this line, based on social learning theory [26], if employees observe these explained attitudes of authenticity in their servant leaders, they would be likely to emulate the same ones. On the other hand, social identity theory [27] refers to how servant leaders make employees feel. In this sense, servant leaders try to achieve transparency in their workers and consistency between what they say and do [36]. Hence, as servant leadership creates a climate of trust [12] and authenticity [14] among their followers developing strong bonds, they are likely to feel more comfortable to be authentic in the workplace. Another characteristic of servant leaders that could determine the authenticity of their followers through the social identity theory is empowerment. A servant leadership culture empowers employees to grow freer, more independent and selfless, giving them freedom of decision making [12], which will probably generate in followers a higher perception of being able to act in accordance to their values and beliefs. Therefore, Hypothesis 3a (H3a) of this paper states the following:

Hypothesis 3a. *Servant leadership is positively related to authenticity at work among workers in social religious organizations.*

In addition, the proposed research model seeks to test whether authenticity increases work engagement. Academics from a wide range of disciplines have attracted attention to the intensified search for authenticity in developed cultures [46], as it has a wide variety of positive effects on workers because it gives meaning to their work [48]. This issue is increasingly relevant, as being authentic benefits individuals and groups, which contributes to creating healthier organizations. When workers are forced to develop behaviors contrary to their values and beliefs, different types of psychopathologies are generated [41].

Studies such as those of Van den Bosch and Taris [49,50] conclude that the more authentic employees are in their work, the better they adapt to it and the more energetic they feel, becoming more engaged in the work. Van den Bosch and Taris [50] show that authenticity at work represents on average 11% of the variance of the result variables studied in the research, which include work

engagement. Of the three dimensions of authenticity at work, these authors identify self-alienation as the strongest predictor of work engagement, followed by authentic living and accepting external influence. Using a sample of employees of a religious organization, Ortiz-Gómez et al. [1] confirm that those workers who feel that they can act according to their values and beliefs in their work environment are more engaged in their work. Based on this argument, Hypothesis 3b (H3b) states the following:

Hypothesis 3b. *Authenticity at work is positively related to work engagement among workers in social religious organizations.*

These last two hypotheses form Hypothesis 3 (H3), which states that authenticity at work is a mediating variable between servant leadership and work engagement:

Hypothesis 3. *Authenticity at work mediates the relationship between servant leadership and work engagement among workers in social religious organizations.*

Finally, Hypothesis 2, together with Hypothesis 3, make up Hypothesis 4 (H4), which proposes the following:

Hypothesis 4. *Spirituality and authenticity at work mediate the relationship between servant leadership and work engagement among workers in social religious organizations.*

Figure 1 depicts both the research model and the previous assumptions.

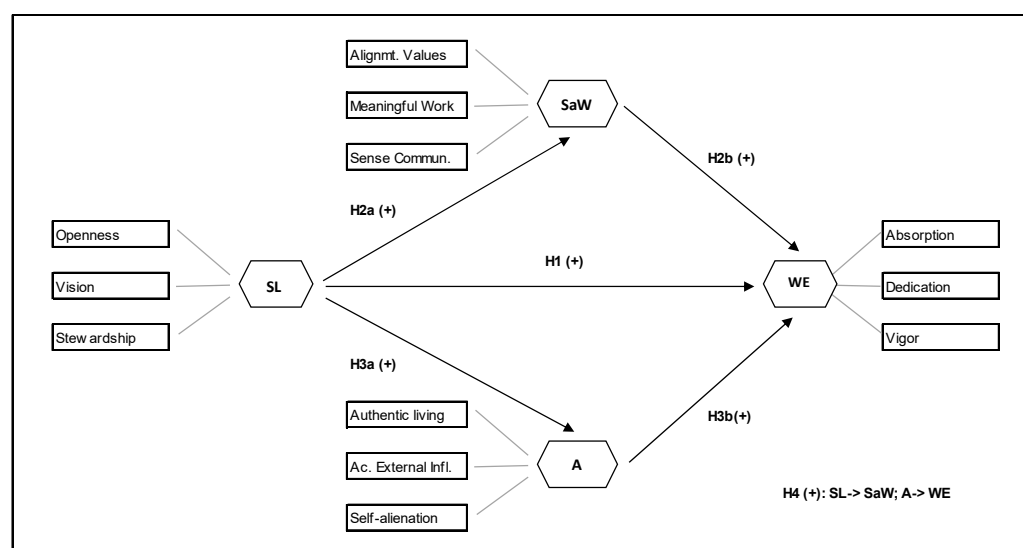


Figure 1. Research model and hypothesis; A, authenticity; SaW, spirituality at work; SL, servant leadership; WE, work engagement.

3. Methodology

3.1. Participants and Data Collection

The objectives of this research were met through a self-administered questionnaire that was sent in July 2019 through Google Forms to all the workers of a Spanish religious organization that conducts activities in the social sector. The target entity is a statewide nonprofit Catholic organization whose mission, within the framework of the promotion and defense of human rights, is to carry out social intervention projects, helping to the integral development of people in a situation of risk or social exclusion. This religious organization that operates in the south of Spain has 30 social centers and undertakes different social intervention projects, such as day services, socio-labor insertion, support

for immigrants, family intervention, and equal opportunities for women. Of a target sample of 499 workers, 283 responded to the survey, and, after a checking process eliminating questionnaires with missing values, the final sample consisted of 270 valid questionnaires (54.1%). Participation was voluntary and anonymous, and all the respondents provided signed informed consent for the study. All participants were informed about the content and the characteristics of the research before completing the questionnaire. It was carried out following the Helsinki Declaration and was approved by the Ethics Committee of Loyola University.

Of the 270 valid responses, 76% are from non-manager employees, and the remaining 24% are from respondents in manager positions. Women make up 71.5% of the respondents, and only 28.5% are men. Their average age is 38 years (SD: 8.1), and their average seniority in the organization is 4 years (SD: 4.9). Most of them work on the following projects: socio-labor insertion (39%), socio-educational (29%), and residential (29%); the remaining 3% work in central services, territorial and socio-labor management, employment, summer school, and youth justice. Most of the employees have completed high-level studies: 23% have a master's or PhD, 68% have a university education, and the remaining 9% have finished secondary or primary studies.

3.2. Questionnaires and Scales of the Variables Analyzed

All the variables in this study were measured through validated questionnaires that have, therefore, previously demonstrated their reliability. Perceived servant leadership was measured by the Spanish version of Ortiz-Gómez et al. [5] SSLS6-3F (Spanish Short Servant Leadership Survey), which was developed from the original version of Reinke [8]. It evaluates the perception of servant leadership of the immediate supervisor of each worker. This Spanish scale of servant leadership contemplates the three dimensions identified in the theoretical framework, composed each of them by two items (openness, i.e., “my supervisor listens to what employees have to say”; stewardship, i.e., “my supervisor is committed to helping employees grow and progress”; and vision, i.e., “my supervisor emphasizes doing the right thing for the long-term benefit of all”), evaluated by a Likert scale ranging from 1 (low perception of servant leadership in his/her superior) to 5 (high perception of servant leadership). The estimated reliability of the three subscales was 0.83 for openness, 0.87 for vision, and 0.83 for stewardship [5].

To assess work engagement, this research used the Spanish scale developed by Benevides-Pereira et al. [51] of the UWES (Utrecht Work Engagement Scale) from the original version of Schaufeli and Bakker [52], which contains the three dimensions (three items each of them) that are part of this variable (absorption, i.e., “I am immersed in my job”; dedication, i.e., “my job inspires me”; and vigor, i.e., “at my work, I feel bursting with energy”). These dimensions were evaluated on a Likert scale ranging from 1 (low level of work engagement) to 7 (high work engagement). The validity and reliability of UWES is demonstrated by Benevides-Pereira et al. [51] in diverse environments, achieving for each of the three subscales, the following average Cronbach's alpha: 0.88 for vigor, 0.91 for dedication, and 0.78 for absorption.

Spirituality at work was measured through the Spanish translation (using a standard back-translation procedure; the back translation matched the original items) of the scale developed by Milliman et al. [33], which is a reduced version of the Ashmos and Duchon [34] questionnaire. This scale assesses the three dimensions that make up this concept (alignment of values, eight items, i.e., “I feel positive about the values of the organization”; meaningful work, 6 items, i.e., “I experience joy in my work”; and sense of community, 7 items, i.e., “I feel part of a community in my immediate workplace”) using a Likert scale of 1 (low perception by the worker of the level of spirituality at work) to 7 (high spirituality at work). Strong reliability was demonstrated by Milliman et al. [33] with coefficient alphas ranging from 0.82 for meaningful work; 0.91 for sense of community; to 0.94 for alignment of values.

Van den Bosch and Taris [46] assessed authenticity at work through the Individual Authenticity Measure at Work (IAM), which is an adaptation of the questionnaire of authenticity developed by

Wood et al. [43]. In this research, the Spanish translation of the IAM was employed: a standard back-translation procedure and the back translation matched the original items. This scale includes the dimensions presented in the theoretical framework: authentic living, i.e., “I am true to myself at work in most situations”; accepting external influence, i.e., “at work, I feel the need to do what others expect me to do”; and self-alienation, i.e., “I don’t feel who I truly am at work”. The four items that correspond to authentic living were measured on a Likert scale ranging from 1 (low level of authenticity) to 7 (high level of authenticity). The eight items (four items each) that evaluate accepting external influence and self-alienation were recoded to be consistent with the subscale for authentic living. Van den Bosch and Taris [46] demonstrated the scale’s reliability: 0.81 for authentic living, 0.83 for self-alienation, and 0.67 for accepting external influence.

3.3. Data Analysis

To achieve the objectives set out in this research, PLS methodology, a model of structural equations based on variance (SEM: structural equation modeling) was used. This technique was selected for different reasons; among the most relevant are the properties of the constructs that make up the research model, since the use of PLS is suitable for composite measurement models [53,54] and the remarkable adaptability of this technique to investigations carried out in social sciences research [55].

PLS evaluates both the reliability and validity of measurement models, as well as estimates the relationships between the constructs of the structural model [56]. The software used was SmartPLS 3.2.8, following a two-stage approach, since the research model includes multidimensional constructs [57]. In this research, the first-order factors are the dimensions, which become the observed indicators of the second-order constructs [58], which in this case are the variables servant leadership, spirituality at work, authenticity, and work engagement. A construct can be estimated in Mode A, i.e., reflective, or Mode B, formative. Hair et al. [59] explain that if indicators are highly correlated and interchangeable, they are reflective, and if the indicators are those that cause the latent variable and are not highly correlated (positive, negative, or even no correlated) and not interchangeable, they are formative. After reviewing the literature above, and according to the reliability analysis performed by the authors [5,33,46,51], the constructs of this research are estimated as following: servant leadership, spirituality at work and work engagement are estimated in Mode A; authenticity was estimated in Mode B. Bivariate correlations revealed in Table 1 support the suggested modes. As recommended by Ringle et al. [60], this research evaluated both measurement models and the structural model.

Table 1. Descriptive statistics and intercorrelations of the study variables.

	Variable	Range	Mean	SD	1	2	3	4	5	6	7	8	9	10	11	12
1	Openness	1–5	3.96	0.99	1											
2	Stewardship	1–5	4.23	0.82	0.744 **	1										
3	Vision	1–5	4.15	0.83	0.571 **	0.716 **	1									
4	Alignmt. Values	1–7	6.16	0.85	0.427 **	0.444 **	0.321 **	1								
5	Meaningful Work	1–7	6.07	0.89	0.384 **	0.311 **	0.217 **	0.621 **	1							
6	Sense of Community	1–7	5.81	1.07	0.507 **	0.508 **	0.390 **	0.776 **	0.567 **	1						
7	Authentic living	1–7	5.92	0.66	0.197 **	0.137 *	0.076	0.187 **	0.298 **	0.240 **	1					
8	Ac. External Infl.	1–7	5.16	1.34	0.226 **	0.170 **	0.074	0.255 **	0.227 **	0.286 **	0.142 *	1				
9	Self-alienation	1–7	6.15	1.14	0.307 **	0.202 **	0.100	0.397 **	0.369 **	0.419 **	0.292 **	0.452 **	1			
10	Absorption	1–7	5.59	0.90	0.137 *	0.085	0.055	0.321 **	0.459 **	0.290 **	0.196 **	.036	0.169 **	1		
11	Dedication	1–7	6.25	0.78	0.367 **	0.272 **	0.124 *	0.492 **	0.726 **	0.470 **	0.280 **	0.299 **	0.443 **	0.510 **	1	
12	Vigor	1–7	5.81	0.85	0.343 **	0.183 **	0.094	0.458 **	0.656 **	0.443 **	0.280 **	0.322 **	0.508 **	0.466 **	0.747 **	1

** $p < 0.01$; * $p < 0.05$.

4. Results

4.1. Descriptive Statistics

Table 1 presents the main descriptive statistics of the first-order latent variables (dimensions of second-order constructs): the mean, standard deviation, and bivariate correlations. As seen in Table 1, the population studied mostly presents high or medium-high values in all the variables analyzed.

4.2. Common Method Bias (CMB)

To detect a CMB situation, a complete multicollinearity test was performed based on the variance inflation factors (VIFs) of the structural model. Table 2 presents the internal VIFs of the second-order constructs. The structural model obtained is CMB-free as its maximum VIF is 1,641, i.e., less than 3.3, a value that would indicate pathological collinearity [61].

Table 2. Full collinearity VIFs.

	Work Engagement
Servant Leadership	1.358
Spirituality at Work	1.641
Authenticity	1.342

4.3. PLS Models

PLS models are valued in two stages: the first seeks to verify the reliability and validity of the measurement model; the second tests the significance of the paths in the structural model.

4.3.1. Measurement Model

The first- and second-order measurement models exhibit valid and reliable results. The first-order model is not presented due to its length (contact the authors of the article if required). The second-order model is shown in Table 3. The constructs of servant leadership, spirituality at work, and work engagement are estimated in Mode A. All the dimensions of these constructs satisfy the requirement of individual reliability of the elements since their loadings exceed 0.707 [62]. Additionally, they meet the reliability requirements of the construct since the Cronbach's alpha, Jöreskog's rho (ρ_A), and composite reliability (CR) are higher than 0.7 [63]. Finally, they achieve convergent validity, with an AVE greater than 0.5 [64] and discriminative validity (Table 4), following both the criterion of Fornell and Lacker [65], which proposes comparing the square root of the AVE with the correlations between the constructs, as well as the HTMT criterion (heterotrait-monotrait), since all the values are below the 0.85 threshold [66]. The second-order construct of authenticity is estimated in Mode B. Therefore, the analyses begin by checking the potential multicollinearity between the items [55]. In this way, Petter et al. [67] indicate that a VIF above 3.3 reveals high multicollinearity. However, Ringle et al. [60] argue that multicollinearity is a concern only if VIF values exceed the critical level of 5. In this construct of authenticity, the maximum value of the VIFs is 1.532 (Table 3), so multicollinearity is not a concern. Finally, the magnitude and significance of the weights are tested, which provide information on how each dimension contributes to the construct [68]. A significance level lower or equal to 0.05 suggests that a component is relevant to the formation of the construct [55]. Authenticity dimension presents a *p*-value below 0.001 in all the weights (Table 3).

Table 3. Measurement model. Reliability and convergent validity.

	Variable	Loadings	Weights	VIF	Cronbach's Alpha	rho_A	Composite Reliability	Average Variance Extracted (AVE)
1	Servant Leadership (Reflective)				0.864	0.929	0.914	0.780
1.1	Openness (Reflective)	0.912 ***						
1.2	Stewardship (Reflective)	0.805 ***						
1.3	Vision (Reflective)	0.928 ***						
2	Spirituality at work (Reflective)				0.853	0.856	0.910	0.772
2.1	Alignment of Values (Reflective)	0.902 ***						
2.2	Meaningful Work (Reflective)	0.852 ***						
2.3	Sense of community (Reflective)	0.881 ***						
3	Authenticity (Formative)							
3.1	Authentic living (Formative)		0.333 ***	1.240				
3.2	Ac. External Influence (Formative)		0.312 ***	1.284				
3.3	Self-alienation (Formative)		0.622 ***	1.532				
4	Work engagement (Reflective)				0.836	0.871	0.900	0.752
4.1	Absorption (Reflective)	0.776 ***						
4.2	Dedication (Reflective)	0.921 ***						
4.3	Vigor (Reflective)	0.898 ***						

The loading and weights significance was estimated by bootstrap 95% confidence interval (based on $n = 5000$ subsamples). *** $p \leq 0.001$ (based on t (4999), two-tailed test).

Table 4. Discriminant validity.

Fornell-Lacker					Heterotrait-Monotrait Ratio (HTMT)			
	A	WE	SaW	SL		WE	SaW	SL
A	<i>N/a</i>				WE			
WE	0.528	0.867			SaW	0.773		
SaW	0.501	0.672	0.879		SL	0.300	0.582	
SL	0.308	0.288	0.510	0.883				

A, authenticity; SaW, spirituality at work; SL, servant leadership; WE, work engagement.

4.3.2. Structural Model

Table 5 exhibits the main parameters obtained from the structural model, which enable the assessment of the statistical significance of the relationships established as hypotheses. To do this, we apply a bootstrapping technique (5000 re-samples), generating standard errors, t -statistics, p -values

and 95% bias-corrected confidence intervals (BCCIs). The coefficient of determination (R^2) is the main criterion for measuring the explained variance of the constructs. The results show that the structural model achieves acceptable predictive relevance for the endogenous construct work engagement as the coefficient of determination $R^2 = 0.507$. However, for the variables spirituality at work and authenticity, the values obtained are $R^2 = 0.260$ and $R^2 = 0.095$, which is because they are constructs that help explain the variable work engagement and, in part, they are explained by servant leadership, but most of their variances are not explained by the latter.

Table 5. Structural model.

R^2 WE = 0.507; R^2 SaW = 0.2598; R^2 A = 0.095 Relationship	Path Coefficient	T-Statistics	p-Values	2.5%	97.5%	Significance	Hypothesis
<i>Direct Effects</i>							
SL -> WE	−0.092	1.863	0.062	−0.185	0.005	No Sig.	H1
SL -> SaW	0.510	9.664	0.000	0.398	0.606	Sig.	H2a
SaW -> WE	0.587	9.135	0.000	0.453	0.703	Sig.	H2b
SL -> A	0.308	5.006	0.000	0.169	0.416	Sig.	H3a
A -> WE	0.262	3.767	0.000	0.126	0.398	Sig.	H3b
<i>Individual Indirect Effects</i>							
SL -> SaW -> WE	0.299	7.067	0.000	0.223	0.387	Sig.	H2
SL -> A -> WE	0.081	2.923	0.003	0.036	0.145	Sig.	H3
<i>Total Indirect Effect</i>							
SL -> WE	0.380	8.217	0.000	0.287	0.466	Sig.	H4

Bootstrapping 95% confidence intervals bias corrected (based on $n = 5000$ subsamples). *** $p \leq 0.001$; ** $p \leq 0.01$; * $p \leq 0.05$ (based on $t(4999)$, two-tailed test). Relevant relationships in bold. A, authenticity; SaW, spirituality at work; SL, servant leadership; WE, work engagement.

The results obtained for the structural model confirm the positive and significant direct relationships of H2a, H2b, H3a, and H3b, as well as the individual indirect relationships relating to H2, H3, and the total indirect relationship in H4, rejecting, however, H1. This research conducted a mediation analysis in a single model at once, as in PLS is not necessary a step-wise approach [69]. Hence, as suggested by Hair et al. [59] and Nitzl et al. [69], first, the significance of the indirect effect, and second, the type of effect or mediation, were determined. In this research, the indirect positive and significant relationship of H2, H3, and the total indirect relationship in H4 have been proved, while H1 has been rejected. This means that there is a total mediation by spirituality at work and authenticity in the relationship between servant leadership and work engagement [59,69].

4.3.3. Predictive Validity Assessment

Explanation and prediction are two distinct purposes that could be joined in a research study [70]. This article finds support for the predictive validity of the model presented through cross-validation with holdout samples [71], using the PLS prediction algorithm [72] available in SmartPLS software version 3.2.8 [60]. This method, as suggested by Shmueli et al. [72], uses holdout samples to generate and evaluate these predictions, splitting the full database ($n = 270$) randomly into k equally sized subsets of data ($k = 10$; i.e., 10-folds). Then, the algorithm predicts each fold (holdout sample) with the remaining $k-1$ subsamples, which become the training sample. The positive values of Q^2 imply that the prediction error of PLS results is smaller than the prediction error of only using the mean values. Therefore, the proposed research model provides appropriate predictive ability for work engagement, spirituality at work, and authenticity constructs and for the dimensions that compose them (see Table 6).

Table 6. Partial least squares prediction assessment.

Construct Prediction Summary	
	Q ²
Spirituality at Work	0.246
Authenticity	0.079
Work Engagement	0.075
Dimension Prediction Summary	
	Q ²
Alignment of Values	0.193
Meaningful Work	0.108
Sense of Community	0.272
Authentic living	0.030
Ac. External Infl.	0.038
Self-alienation	0.067
Absorption	0.012
Dedication	0.089
Vigor	0.060

5. Discussions

Religious organizations are key actors in today's society and global economy, representing a considerable part of the service sector in areas such as social services, education, and health. Particularly, faith-based institutions in the social sector play an important role not only in economic terms but also in the spiritual realm, as they have certain unique characteristics that distinguish them from other organizations. Their main objective and mission are to transmit their identity values through the provision of an essential service. Therefore, their workers are critical to fulfilling their mission of transmitting their values, as well as to achieving long-term sustainability and viability, since the quality of the services provided will depend on the workers, differentiating one organization from others. In the context of less religious people and greater collaboration of the laity, the quality of an organization's services will increase with the engagement of its workers [1]. In this context, the leadership perceived by workers in their superiors represents a critical piece, as well as the spirituality and authenticity they experience, as these are sources of positive effects on employees, such as work engagement. Researchers argue that work engagement is essential to organizational success [73,74].

The objective of this research is to deepen the study of workers in religious organizations in the social sector, and, in particular, the link between workers' perceived level of servant leadership in their superiors and work engagement, as well as the role that authenticity and spirituality at work play in this relationship. To this end, we analyzed a Spanish Catholic organization in the social sector, obtaining 270 valid surveys from its employees. First, Hypothesis 1 of this article proposes that a higher perception of servant leadership style in superiors has a significant positive effect on the work engagement of employees in social religious organizations [12,13,23]. The results do not support the behavioral theories explained in the theoretical framework, that defend that servant leadership may influence performance [10] and generate employee's beneficial behaviors for the organization [28], as the structural model did not show a significant relationship between servant leadership and worker's engagement. However, it is noteworthy that although this hypothesis is supported by previous literature, the results of this study do not support it in the target organization. These results are in line with other research that found no positive relationship between a servant leadership style perceived by employees and greater work engagement, such as a study conducted among engineering consultants at an international U.S. firm [31]. However, the study's author explains that although this relationship is not significant, in comparing the level of employee engagement per department with its percentage of servant leaders, the departments with more servant leaders seem to have higher engagement. Here arises a very controversial issue as these results suggest that, while in other types of organizations, a style of servant leadership stimulates this positive energy in workers,

religious organizations in the social sector need to complete this strategy with another set of tools or stimuli, such as fomenting authentic and spiritual attitudes.

Second, this study hypothesizes that spirituality at work plays a mediating role in the previous relationship. In other words, a higher perception of servant leadership entails greater spirituality at work [36,37], which in turn generates greater work engagement [33]. The results confirm that these relationships are significant, which favors a strategy of promoting spirituality at work so that, in this way, religious organizations in the social sector that promote servant leadership reinforce the work engagement of their employees. This is possible because workers in such organizations often feel identified with these entities' mission and values, and promotion of spirituality at work would allow them to find their life purpose at work, feel a strong connection with other members of the organization and perceive an alignment of their values and beliefs with those of the organization. These results bring new contributions to behavioral servant leadership theories, which, to our knowledge, have not studied if servant leaders generate an attitude of spirituality at work in their followers. Moreover, these results are consistent with the target organization, which develops different activities that promote spirituality at work, such as periodically training activities and courses oriented towards the identity and mission of the institution.

Third, the results confirm that authenticity plays a mediating role in the relationship between servant leadership and work engagement. These data are in line with studies such as Ramsey [14] that show that servant leadership is positively related to authenticity, as well as that the last one has positive effects on work engagement [1,49,50]. This is possible because servant leaders are both authentic and ethical, increasing the number of followers through the unique characteristics of this leadership [75], which connects emotionally with followers by promoting employee engagement [76,77]. Hence, these results are complementing the behavioral theories of servant leadership, as to our knowledge, at the moment they do not demonstrate that perception of servant leadership may influence on follower's authenticity. Probably, the personality and personal values of the employees working in this type of institutions have determined the obtained result, as they are usually individuals that appreciate entities where they can act by their ideas and beliefs [78]. Additionally, the obtained results are in line with the target organization, as it promotes professionals motivated and identified with its mission and values, that help them to develop their social intervention projects adapted to the needs of the beneficiaries, or in other words, the analyzed institution promotes engaged workers with authentic attitudes. In today's context, where authenticity is very appreciated by most of the employees, finding ways to promote it is of first importance and merits serious attention from researchers, which in turn fosters their work engagement.

Finally, this study also proves that the most significant effect of servant leadership on work engagement occurs through the total indirect effect. That is, a perceived servant leadership strategy does not by itself produce an increase in employees' work engagement; however, when social religious organizations that practice this style of leadership foster a working climate promoting attitudes of spirituality at work and authenticity together, worker engagement is strengthened. In other words, spirituality and authenticity acting together exert a total mediation effect, which is more significant than the effects of their individual action. This finding highlights the importance of these variables in the little-explored context of religious organizations, where workers find a way to make sense of their lives through their work. These variables are goals for this type of organization since their workers find in them and their work activities several personal and spiritual incentives different from the economic ones. Then, these conclusions convert spirituality and authenticity at work into two instruments of the organization to help to increase the engagement of those workers who perceive a servant leadership style. Moreover, this study also gives the opportunity to improve the quality of life of employees, as it promotes attitudes of authenticity and spirituality at work, which are very demanding qualities in the labor market nowadays [19,20,48].

Hence, the main contribution of this research lies in demonstrating that, in a context of perceived servant leadership, the probability of being more engaged in the organization could increase among

those members who can live their spirituality and act authentically. These obtained conclusions are probably a consequence of the peculiarities of the target context. First, it is a social organization. Its main aim is to help people in a situation of risk or social exclusion, attending their real needs. In many cases, these social jobs are personally demanding, and hence, vocational positions [18]. This makes that people working there probably share the values of the organization, as they prefer the benefits of working in an activity that they feel rewarding and being able to act authentic and live their spirituality at work, that other kind of remuneration they could get in a different company. Second, it is a religious institution, which implies its objective is to transmit the predominant values in their mission while providing its services. The target organization has a common culture that is managed in a centralized way, to guarantee the unity of values and monitoring of the mission. Moreover, it looks for professionals that are motivated and identified with their mission and values in their selection process. This set of circumstances shows that promoting attitudes of spirituality and authenticity at work is an objective for this institution and becomes an instrument to achieve work engagement.

These results contribute to the corporate governance of religious institutions in two ways. First, to identify what types of attitudes should be promoted in the organizational context with actual employees (such as implementing training activities or training courses that encourage spirituality and authenticity levels), or even attitudes that could be sought after when selecting potential employees in the human resources selection process. Second, to identify what kind of values should be promoted among employees and look for in those in the selection process. Looking for potential workers that share the values of the organization is going to favor the institution's mission. This is because those workers who share the organization's values are going to be able to feel more authentic and spiritual, and hence, more engaged in a context of perceived servant leadership. Therefore, the values that lead the organizational culture are going to be transmitted by their workers while developing their activity.

6. Conclusions

The results of this research are important to better understanding employees' view among religious entities in the social sector. Although there are studies noting the importance of perceiving a servant leadership strategy among followers, to our knowledge, none focus on demonstrating the fundamental roles of authenticity and spirituality at work in achieving a greater work engagement in followers through this leadership strategy, neither in these types of organizations. This research shows two fundamentals conclusion. First, although in others types of entities, servant leadership generates work engagement, among employees in religious organizations of the social sector, perceived servant leadership does not give rise to such engagement by itself among followers. Second, in a context like the target organization, where servant leadership is perceived, the engagement of these workers comes through two mediating variables: the possibility of being authentic and living one's spirituality at work. Understanding the perspective of employees is critical for managers of these organizations to obtain the greatest possible benefit when they implement a style of leadership based on service to others. In this line, this research helps to manage the delicate balance between effectiveness, efficiency, mission, and vision that drive social religious organizations. These findings are also key to the corporate governance of these religious entities and their leaders, because even if they work hard to promote that their employees perceive a servant leadership environment, if they do not also encourage workers to act according to their values and beliefs and freely live their spirituality at work with all that implies, they may not achieve an increase in their engagement

Hence, this research makes some fundamentals contributions to behavioral theories of servant leadership. On the one hand, it contributes to social learning theory in explaining that those servant leaders, through how their behavior is perceived by their followers, may stimulate attitudes of spirituality and authenticity at work in their followers, which probably will affect their work engagement. On the other hand, this study also provides some valuable insights into the social identity theory. Servant leaders make employees feel part of the organization through their follower center

nature. When employees self-identify with the group, they are more likely to develop their spirituality and authenticity at work, which finally, would enhance their engagement.

7. Limitations and Future Lines of Research

This research makes significant contributions but also exhibits some methodological limitations that should be noted. First, although the results could be replicated in other religious entities in the social sector, this research is carried out in a Catholic organization located in the south of Spain. Future lines of research could develop this study in other faith-based organizations in the social sector outside and in other locations of Spain. We would like to emphasize that although this research takes place in a social religious institution, the results obtained could be valuable for entities in other sectors and for-profit companies that wish to base their management models on values. These management strategies are increasingly demanded by both, companies which seek new leadership styles that go beyond economic incentives and make employees to find meaning in their work, achieving a more engaged and committed workforce, and workers who demand entities that enable them to act according to their values and beliefs. Hence, future investigations should confirm that this study is also valid within the framework of for-profit entities. Second, the information in this study was obtained through self-administered questionnaires, which could cause a response bias; according to De Carvalho et al. [41], this could be addressed by supplementing such questionnaires with other more objective measures. Third, due to the cross-sectional nature of the data, although theoretical arguments contribute to cause-and-effect relationships, a longitudinal study would help to address the potential existence of causal relationships between variables.

This research offers a wide range of future lines of investigation. Although the study has been performed for the whole organization, as it is a unique organization that shares the same leaders, mission, and values, it may influence that at the moment of the study the employees were working at different social intervention projects or social centers. Hence, future research could perform a multilevel analysis, comparing the obtained general results by territorial areas or social intervention projects. In addition, we utilized the follower's vision questionnaire, as we believe that their work engagement, spirituality, and authenticity are going to depend on how the employees perceive their supervisors. However, this study does not analyze the follower's version. It could also be interesting future research to study the effect of the leader's perception on the analyzed dependent variables. Finally, since this study compares the mediating effects of spirituality at work and authenticity in the relationship between servant leadership and work engagement, future research could study these mediating effects with other types of leadership, such as authentic or transactional leadership, and assess their effect on other outcome variables significant to these organizations, such as the subjective wellbeing of workers. In addition, other positive constructs could play a mediating role in the relationship between servant leadership and work engagement; variables like organization-based self-esteem could be studied [79].

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